

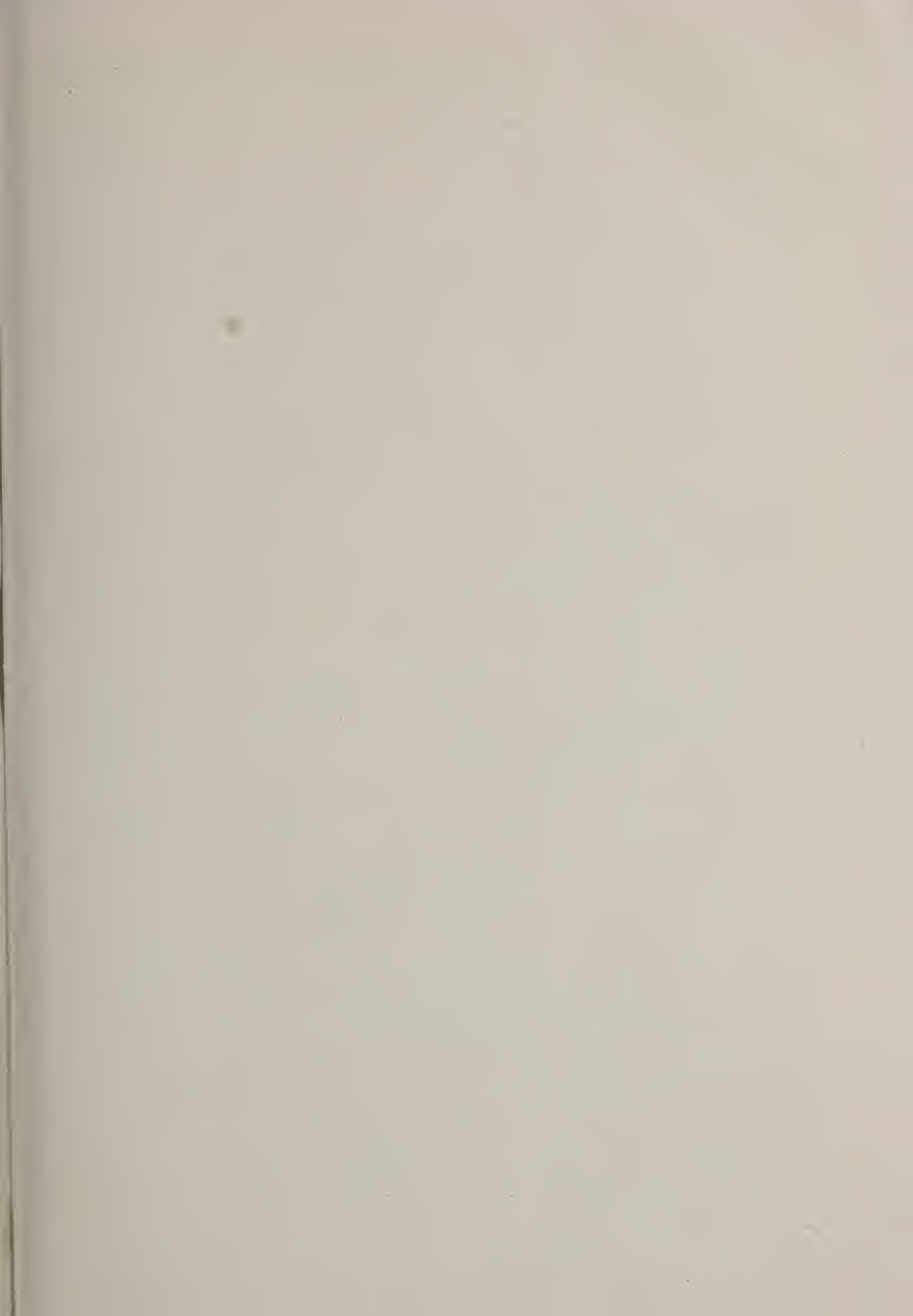
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# Life and Light

VOL. XXXIV

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No. 7

**WHERE ARE THE RECRUITS?** While many doors stand wide open, entrance into which is hindered by lack of funds, just now other doors are swinging on their hinges, waiting not for money but for the young women who may look within and see there the glorious opportunity for lives full of blessed service in uplifting and enriching other lives less favored than their own. These are vacancies to be filled. The girls' school at Aintab calls for two teachers, Smyrna school for one, Van for one, while Canton pleads direst need for two to look after the school which the missionary wife finds much too heavy an added burden. Diong-loh, where we have a memorial to Miss Child, and where Miss Osborne has gone to take charge of the school, should have another missionary woman as soon as possible. Niigata, with its vacancy made by a withdrawal to another field, is but one of the calls which come from Japan. Where are the young women with suitable equipment who can and will respond? And will the fathers and mothers favor the response?

**FINANCIAL STATEMENT.** Our Treasurer reports the receipt between April 18th and May 18th of \$11,308.90 for the regular pledged work. This amount is less by \$2,107.44 than was received in the same month in 1903. The receipts diminish, while the calls from the front, where the battle is on, grow more frequent and more imperative. How can we make the income correspond to the need? Who of us is failing to see her duty and her privilege? Who is willing to say that any work in which she has a share shall be abridged and straitened? Yet some growth must be checked, something necessary for the saving of souls must be left undone, if the remaining five months of our fiscal year do not bring gifts enough to make good this shrinkage.

**MISSIONARY PERSONALS.** Miss Mary Harding, who has charge of our kindergarten in Sholapur, and Miss Susan Howland, of the girls' boarding school at Uduville, have lately arrived in this country for their furlough. Mrs.

James D. Eaton, of Chihuahua, Mexico, is now in this country, and plans to spend a part of the summer in the vicinity of Boston. Miss Edith V. Currier, of Newark, N. J., goes to Monastir to assist Miss Cole in the school there in order that Miss Matthews may come home for her furlough, overdue and much needed. In the present troublous times one American teacher cannot possibly care for the school, and Miss Matthews, though greatly needing rest, has refused to leave her post till sure that someone was ready to be her substitute at the front. Miss Claribel Platt, for several years teacher of music and other branches in the girls' boarding school at Smyrna, has been transferred to a similar position at Marsovan. As our Field Secretary, Miss Kyle is making the tour of the churches in Eastern Maine; Miss Agnes M. Lord, principal of the girls' school at Erzroom, herself a Maine woman, and supported by the Maine Branches, goes with her. These two earnest workers will give a quickening to all they may touch. In 1900 the W. B. M. adopted as one of their missionaries Miss Matilda Calder, of Hartford, and in October she sailed for Marash. After a year and a half of efficient service there she returned home and married Rev. J. L. Thurston, a pioneer of the Yale mission to China. Driven from his work after twelve months by incipient tuberculosis he returned to California, where he died on May 10th. Many hearts will be moved with tender sympathy for Mrs. Thurston in the sore bereavement and the shattered hopes of service together.

**CHILDREN'S FESTIVAL.** On the afternoon of May 7th about twelve hundred children, representing mission circles, Junior Endeavor Societies and Sunday schools in and around Boston, gathered in Berkeley Temple for their sixteenth annual mission rally. The platform was decorated with pink cherry blossoms, in paper, and Japanese lanterns, while the rest of the church was gay with bright banners and happy faces. Miss Alice S. Browne, W. B. M. Secretary of Young People's Work, had made all preparations, and Mr. H. W. Hicks presided. Mrs. S. C. Bartlett, of Tottori, herself a missionary daughter in Japan, told of work among Japanese children. Then children in Japanese costume represented scenes in that country, playing games, studying in school, receiving calls, and finally tucking themselves up in warm comforters for the night, Mrs. Bartlett explaining all. Money gifts and pledges, largely for work in Japan, amounted to \$487.30.

**OUR SEMI-ANNUAL MEETING.** In spite of an overpowering sultriness and a threatening of showers on May 26th, the old church at Park Street was filled morning and afternoon with women eager to learn of the work of the Woman's Board both in the field and here at home. After read-



ing from Isaiah lxii and Luke xxiv, Mrs. Judson Smith emphasized the mutual dependence of the two arms of service, home and foreign. Miss Stanwood, the Home Secretary, told of some cheering successes in the past six months, and of ideals as yet unattained. Miss Lamson, now our Foreign Secretary, showed us many open doors of opportunity in Mardin, Cesarea, Monastir, Canton, Sivas, Japan, saying that we need both money and workers to take advantage of these openings. Then came missionary addresses. Miss Daniels, of Harpoot, gave us vivid glimpses of conditions of her work with girls; Miss Blakely, of Marash, told of the service which the schools render in many ways to young women, and Miss Patrick, of Constantinople, showed how efficient and how greatly needed is the influence of the American College for Girls in that city. Miss Louise Wilson, of Kusaie, gave some stories of experience among the islanders, showing the bright and dark side of the work there; and Mrs. Garland, wife of the captain of the new *Morning Star*, starting just now for Micronesia, answered in public many questions asked in private concerning the service this vessel will give to the missionaries and the natives. Their route will be *via* the Azores, Malta, Suez Canal, Colombo, Singapore, Borneo, reaching Ponape in from three to four months. Mrs. McLaughlin, in leading the devotional half hour, spoke of the coming of the Spirit at Whitsuntide; that Spirit that can satisfy all the soul thirst of every child of man. In the afternoon session Miss Browne, our new Secretary for Junior Work, made plain to us the great opportunity for such work, and the need for it for the sake of the girls both here and in other lands. Mrs. Smith then presented to us Miss Sarah Judson, soon to go out to Sholapur, India, as a kindergarten teacher, and Miss Susan R. Howland, just home for a furlough after arduous service in Ceylon. Mrs. Lamson spoke of our next-door neighbor, the United States of Mexico, and as Mrs. Hume was kept away by indisposition, Dr. Edward Hume, her husband, told us of their most important task in training orphan children in Bombay, and of the governmental appreciation of what has been done. Mrs. Beard, of Foochow, showed us, as only an earnest worker can, the great need of our sisters in China for all that the gospel brings of light and peace to human hearts, and gave us a glimpse of some of their methods of working. Miss Akrabova, a graduate of the girls' school at Monastir, told in an impressive way of Bulgaria's need of educated Christian women; and Miss Stone, always welcome, gave the closing address. She showed us some of the present rewards of missionary service, telling of the joy that comes to faithful workers as they see the growth and fruition of the good seed they have planted. Rev. J. K. Browne, of Harpoot, offered prayer, and the session closed with singing the doxology.

**FAREWELL SERVICE.** On Saturday, June 4th, a little company gathered on the deck of the new Morning Star for a service of dedication and farewell. Hon. J. M. W. Hall spoke of the way in which the vessel had been procured. Dr. Judson Smith told us of the service to which she goes. Dr. E. E. Strong enumerated some of the gifts which have furnished her equipment, mentioning the fact that the largest donation has come from the natives of Kusaie, only four hundred in number, who out of their poverty have sent \$176 for this ship. Rev. Hiram Bingham of Honolulu, a veteran missionary and himself captain of the second Morning Star, offered the prayer of dedication, and the services closed, as they began, with the singing of a missionary hymn.

**SECONDHAND SPECTACLES.** The request for spectacles, made in our February number, has met with a most generous response. Parcels containing them have come from many directions, even from as far west as Wisconsin. Some answered the request very quickly, and were shipped early in the spring; others have been received more recently, and are now starting across the ocean towards their destination. Last year over five hundred pairs were sent out; this year a thousand and fifty pairs are on their way, mostly to five different stations in India, but some to Eastern Turkey as well. When a missionary from India told us the other day that the cost of a pair of spectacles in her station was equal to two months' wages, we could easily understand how greatly the gift of a pair would be appreciated. We are sure that the missionaries to whose care they are sent will rejoice to have such a supply from which to select aids for our native workers, that through these gifts many weak and failing eyes will be enabled to read the Word of Life with greater ease, and that givers and recipients will alike be blessed.

**THE PSYCHOLOGICAL MOMENT.** "There is a tide in the affairs of men that taken at the flood leads on to fortune." Now and then comes to each one of us some special opportunity which, improved, leads on to ever-growing good, or, neglected, leaves us always poorer and weaker. To the Christians of America such a moment has come in the war in the East. In their intense loyalty to emperor and country the Japanese are centering all their energy and all possible gifts on the needs growing out of the war. For the time schools, asylums, hospitals and churches are neglected, while, with the withdrawal of many thousands of men from productive industry, the need is much increased. Now, as the *Outlook* points out, is the "psychological moment" for us to send abundant help to our missionaries there, sure that they will employ every dollar in wise and serviceable ways. Though now in the excitement of war, yet the people will appreciate any

kindness that we may show, and we shall find later that their gratitude is a most effectual preparation for the scattering of the gospel truth. To show them what practical Christianity means will make the work easier for our preachers and teachers. They will not forget those who help in time of need.

**BEGIN** That a plant be well developed demands a timely planting of the  
**NOW.** seed; that a well-conceived plan be prepared needs time for the brooding over it, time to consider and reconsider. Those officers who have charge of the meetings for next season will do well to lay out during these summer months a plan for the whole campaign to consider where the auxiliary is weak and how it may be strengthened, to recognize its strength and to study how to utilize that strength to best advantage. If you are relieved from the care of meetings in July and August try to plan ahead. Can you win some new members? Have the present members some gift in speech or song or prayer which you have not yet called into service? Look well over your possible field. Our study next year will be *Dux Christus*, the new book on Japan by Dr. W. E. Griffis. This book will probably be ready when you read this, and a wise leader will get hold of it as soon as possible. It is certainly a providence that we are to study this nation just now when she is so much in the forefront of interest, and papers and magazines are full of articles which will help. Our envelopes of clippings to help the study should grow plethoric in these weeks. To begin now to plan and to gather material in print and picture is none too soon. The W. B. M. plan to publish an album containing the portraits of all our workers in Japan, with brief data of their life and work. This will probably be ready by September 1st. Every leader, too, would be greatly enriched and helped by spending the week of July 12-19 at Northfield at our School of Missions.

**THE SUMMER** at Northfield, July 12th to 19th, for Women's Foreign Mis-  
**SCHOOL** sionary Societies, promises to be most interesting and helpful. Competent and experienced leaders will take up in detail each chapter of the new book on Japan, the subject of our next year's study; experts will discuss practical questions; favorite and stimulating speakers have promised their help in the afternoon training classes, and the morning hour of Bible study, led by Dr. G. Campbell Morgan, will be open to all. To come in touch with such workers as Mrs. W. A. Montgomery, Mrs. Margaret E. Sangster, Dr. T. H. P. Sailer and Dr. W. E. Griffis will give us all a new impulse. Can you not plan to be there? Can you afford to stay away? Miss Hartshorn will send on application circulars giving all details.

## The Evangelistic Work of Our Missionaries in China

BY REV. ISAAC PIERSON



TO draw the line between the evangelistic work of our missionaries and their all-around work of Christian benevolence is hard. The two are blended in our Saviour's life, and he said concerning his mission, "The Son of Man is come to seek and to save that which was lost." The mission of love to mankind is more than preaching; more than healing; more than educating; it is all these combined, and vastly more that can never be classified. Every missionary who represents our churches in any heathen land is an embodiment or "steward" of this manifold grace of God. For the sake of a better understanding of these labors we may make a division in presenting them, but let us remember that the labors are one and the division is merely artificial.

Our preachers in America do most of their preaching in some sort of a church or chapel, but the missionary often preaches far more outside of such a building than in it. Paul wrote to the believers in Rome: "Salute Prisca and Aquila . . . and salute the church that is in their house." Thousands of Chinese Christians, like Prisca and Aquila, hold all their meetings in their houses, and the missionary does just as Paul and Timothy did when they founded the churches in Ephesus and in the villages all up and down that fruitful valley. Later on Paul preached the gospel for two whole years in "his own hired house" at Rome. Your missionaries do a great deal of their preaching in their own hired houses. Let me tell you a little how it used to be done in my house. In my study a table about three feet square stood against the wall opposite the door. That was the most honored place in the room. When a visitor came in—it mattered not whether he was rich or poor, high or low—he was shown politely to the chair on the left of the table, and that was the place of honor. If more than one came I gave them seats of honor so far as I was able, and in a few minutes a servant came in with a pretty tray and cups of tea for each of the party. I always tried to lead the conversation in profitable lines and generally God answered my silent prayer for an opportunity to speak of him. No matter how full my time might be, I always counted these visits as choice opportunities. In this same way our ladies received the women. One day the wife of the military commandant of the county came with her attendants and they were entertained by Mrs. Pierson. The opportunity came to tell of Jesus the Saviour. The lady soon wearied of that conversation and the whole party departed.

The next day one of her suite returned, saying that though her mistress did not care for the story, she wanted to hear more about this Jesus. She soon learned to love and obey him, and many a Sabbath in the years following did she walk ten miles on her little pinched-up feet to attend the service.

This testimony for Jesus goes further yet. It becomes, as it were, the atmosphere which surrounds the preacher, be he the missionary or a native convert, and it finds expression in unexpected ways. One rainy day, traveling on horseback from Pao-ting-fu to Peking, I overtook a traveler who was just mounting a donkey. I saluted him with courteous inquiries as to his journey and his comfort, and rode along with him. Soon I asked him if he had heard the story of the creation of the world, and told him the contents of the first chapter of Genesis. He listened with close attention, and we talked as we rode for ten miles. Two years later that man became a Christian and he ascribed his conversion to the influence of that rainy day ride.

This outflowing of testimony for the dear Saviour is not a constrained thing, an irksome duty that must be fulfilled. It is a glad service, in which the preacher gets intensely interested as he meets the ever-changing conditions and wants of human lives, nor is it irksome or unwelcome to the hearer. Many receive the word as seed "into good ground," and it brings forth fruit, sometimes even "an hundred-fold." And the beauty of it is, the native Christians soon learn this same lesson, and in gratitude to God and love to their brethren are constantly active in this fruitful seed sowing.

But this most important work, which we call evangelistic work, is not left to mere random effort. It commands the first attention of every missionary and is most thoroughly organized. The North China Mission consists of seven stations, the general plan being that each station should be manned by three families and two single ladies. One of the men should be a physician, and sometimes one of the ladies. This force, under the direction of the mission, most carefully organizes itself for the utmost work of which it is capable, and all that work and all that organization has for its objective point the conversion of the heathen to the love and the joy of the Lord. One or more chapels are opened in busy parts of the city, and every afternoon for two hours or more the doors are thrown open and passers-by stop in to see and hear and chat and rest. All are welcomed, and the missionary or a native helper reads a passage of Scripture, expounds its meaning and applies its teaching. The audience is by no means a fixed one, being frequently easily moved, especially if a band or a procession passes the door. It may consist of one person or a roomful, sometimes the small audience being the most receptive. Sometimes the Scripture and address, that had been carefully prepared, give place to a con-

versation on lines of thought that are called out by the circumstances of the hour. But the end and object of all is to convey the Word of God to as many as God himself shall lead to the place of worship.

Every Sabbath the native church comes together for worship in a chapel that differs from that of the daily service in being retired from the street, and while all are welcomed, the object specially in view is the worship and the edification of the church, and such others as are interested in the truth. In a newly opened station such meetings are held in the rooms of the missionary, but later in a neat little chapel which is called a "domestic chapel," and all who attend the service enter the premises through the great gate, which is opened to them by a porter. In the early afternoon the Sunday school takes the thoughts and the efforts of the whole church, native and foreign, and after its close the force divides and some go to the "street chapel" for an hour or two of preaching. Others go in parties to appointed preaching places in the near-by villages or in the city; sometimes to places of concourse, where many hearers gather about them on the street. In the evening the native brethren and the foreigners meet in different places for worship.

In the fall and spring the missionary goes touring into the surrounding country or makes some long journey to a remote part of the field. Sometimes one missionary with one native helper goes on such a tour; sometimes the force consists of two missionaries with one or more native brethren; sometimes a lady accompanies her husband or goes alone with one or more Bible women or two ladies with native women. The object of these tours is primarily to visit the native members in their homes and reach those of their families who seldom or never get to the station, and by means of services, conversations and Bible study to give them a general uplift in all that pertains to their Christian life. A secondary object is to preach to and converse with as many others as possible, and withal to distribute (almost entirely by sale) as many books—tracts and parts of the Bible—as possible. Besides these tours others and more frequent ones are made by the native helpers, going generally two by two, and spending two to six weeks at a time. On all these tours bazaars are visited at the larger villages where great audiences gather, and hundreds of books are disposed of. Your missionaries are "heralds of good tidings," and they are a busy folk.

Let me give you an illustration of a good financial operation. Beginning with 1878 a company of young ladies at Shrewsbury, Mass., sent each year to Mrs. Pierson twenty-five dollars. This was used in paying the cost of educating the younger son of Brother Meng. At the end of twelve years he was licensed to preach the gospel and later ordained as Pastor Meng the

Younger. His brother, Pastor Meng, was ordained before any other in North China and gave up his life most heroically at Pao-ting-fu in the Boxer rebellion. Pastor Meng the Younger served no less heroically in the siege at Tientsin, the acknowledged leader of the whole great group of Chinese Christians who won renown in that siege for courage and fidelity. The martyred Pitkin pronounced him "the peer of any graduate of Harvard for ten years past." He is an eloquent preacher and full of the Holy Spirit and of power.

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## Our Educational Work in China



THE subject suggested for the August meetings of our auxiliaries is the educational work of the American Board and the Woman's Board in China. From the report of the A. B. C. F. M. for 1903 we gather, as the latest reported figures, that our Boards have in that country three theological schools with 29 students, one school being at Ponasang, a suburb of Foochow, one at Shaowu, and one at Tung-cho. We have two colleges for boys, one at Foochow with 153 students, the other at Tung-cho with 60 young men enrolled; one college for girls at Ponasang with 30 students, eight boarding schools for girls with 319 pupils; six high schools for boys with 279 students; and 138 common schools with 2,364 pupils.

Read these figures with the imagination and try to see how many lives are being trained in these schools to their own best development, and to wide and beneficent future influence. Think too of the many reached indirectly, of the homes and communities that are being leavened by the coming and going of their choicest young people to and from these schools. Our boys and girls come home from school and college all alert with the new ideas and experiences which they gain by contact with teachers and school fellows. Much more will this be true of those pupils who go from heathen homes to Christian schools. Just now too the use of Western methods is a word to charm with, and all kinds of schools are advertised as "Western Learning Schools."

Under the special charge of the Woman's Board is the boarding school at Ponasang, where college and preparatory work are both carried on. Miss Ella G. Newton stands at the head of the Foochow Girls' College, and Miss Elsie M. Garretson has charge of the preparatory department with about eighty pupils. We give an unusual amount of space to the illustrations of this school, knowing that more than words they will make

real the girls and their surroundings. The religious feeling in this school is strong, it being, Miss Garretson says, "no unusual sight to see some little girl kneeling in a quiet corner to ask help in getting a difficult lesson." Looking at these faces and remembering that thousands of such girls have



CALISTHENICS, FOOCHOW PREPARATORY SCHOOL

been thrown out into the street to die, or have been sold for slaves, we must be filled with thankfulness that we could help to save these, and be eager to reach many, many more.

We help to support day schools at Foochow and Pagoda Anchorage, where many girls and boys under ten are brought under Christian influence. The





GENERAL SCHOOLROOM, FOOCHOW PREPARATORY SCHOOL

“Romanized Colloquial,” in which the Chinese words are printed according to their sound in Roman letters instead of the complex Chinese characters, is taught in these schools. Vermont Branch supports a girls’ boarding school at Pagoda Anchorage with thirty-two pupils.



FOOCHOW PREPARATORY SCHOOL FACULTY GROUP

At Foochow is also the Bible Woman’s Training School, where more than thirty women are taught the Scriptures, and the way to help other women to know the truth they bring.

At Pagoda Anchorage also is a training school for Bible women under

care of Mrs. Hubbard. The women come here and live for a few weeks at a time as can be best arranged for each one and thus gain equipment for their most important work.

The "Ruth Norton" boarding school at Canton was opened in its permanent home in February of 1903. Formerly girls would not come to our



FOOCHOW PREPARATORY SCHOOL, ARITHMETIC CLASS

schools in Canton unless free board was given to them, and sometimes they asked for clothes also. Now there is a change and girls are eager to improve the chance of gaining an education.

In the North China Mission we have a boarding school with nineteen pupils at Tientsin, and a number of day schools in Kalgan.



FOOCHOW PREPARATORY SCHOOL — "GOOD NIGHT"



FOOCHOW PREPARATORY SCHOOL — "GOOD MORNING"

## Bible Women in China

BY MISS NELLIE N. RUSSELL



ONE of the great factors in the evangelistic work is the work of the Bible women. This cannot be too highly regarded. The customs of China are such that few women are able to read their own language; they are shut in and sheltered in such a way that their horizon is necessarily very limited. It is impossible for them to be companions to their husbands or to be wise mothers; consequently their husbands and sons, even after they have come to believe and accept the Christian truth for themselves, have little patience in explaining and making it clear to the slower and more forgetful mind of the women in the family.

If the women go to church there is so much to occupy their thoughts, looking after their children, watching the foreigners, and seeing what kind of hair ornaments their neighbor is wearing. These with many other new and distracting things take their thoughts; then, too, their poor minds are capable of grasping but very little at a time. How could they be otherwise? Here is where the strong and telling work of the Bible woman comes in. Week after week she goes to their homes, talks with them, teaches them to read in some of the simpler Christian books; and thus gradually as line upon line they get some of the sweet messages of the Bible into their heads and hearts, their thoughts grow and expand and a new life begins.

It is impossible for the foreign ladies to do all of this work of teaching in the homes. There must be this band of selected and trained women, more or less free from home cares, and of such an age and character that they can go and come without causing remark. There is a growing company of these "sisters" who are doing a grand and faithful work for their sisters in China. They go out to the villages and market towns, visiting and teaching in the homes of the country church members, and by their helpfulness have come to be a strong arm to the native pastor. We have seven of these Bible women in the Peking field, and we trust the day will come when it will be twice that number. It is simply impossible for the foreigner alone to meet the demands without the help of Bible women.

Last year one of these women taught a small school for girls in the morning, visited and read with the village women in the afternoon and conducted two prayer meetings a week. In the evening she taught some young men to read, and besides all of this had charge of the Sunday services of the

church of fifty members. Another gives forty lessons a week to women in their homes. Many homes not open to foreigners are open to these Bible women, and many a bitter persecutor of the church has been won over by them. It is the hope of the North China Mission to have some day a Bible woman's training school, where these women shall not only have a teaching knowledge of Christian truth, but also hear lectures on care of sick, use of simple remedies, dieting, and other things that will make them more and more useful and intelligently helpful in their influence in the homes.



CALISTHENICS, FOOCHOW PREPARATORY SCHOOL

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## The Pearl of the West



GUADALAJARA, second city of the Mexican Republic in size, beautiful in its surroundings, attractive to strangers, beloved by its residents, is often fondly spoken of as the Pearl of the West. As it lies on a rolling plain more than a mile above sea level, the heat of the tropical sun is tempered by many cooling winds, and the saw-like outlines of the surrounding mountains give

one a sense of elevation always good. Regularly laid out, the long straight streets seem at first all alike and a little wearisome. The houses are mostly only one story high, and the few windows toward the street are heavily barred with iron. The principal streets are paved with cobblestones, noisy and jolting, and the others are almost concave with narrow sidewalks much higher than the street itself. Sometimes when the rains come in sudden downpours, almost like a cloudburst, these streets will be like rivers, filled with water hurrying to find its way to some lower level.



WASHING DAY NEAR GUADALAJARA

The street cars, drawn each by three mules, are numerous, and fares cheap, and as we dash through the streets and round the corners we feel that after all mules can rival the lightning in some ways. Now and then we flash by an open door and catch a glimpse of some *patio* or inner court yard, radiant with flowers, roses, heliotrope, azaleas, callas, and others unknown to northern eyes. Then suddenly we burst into one of the open squares of which the city has many. Here the air is sweet with breath of orange blossoms, roses run riot far above our heads, the hibiscus shines in stars of flame, and great bougainvilleas revel in most gorgeous purple from tree to tree. Here

one sees the people too, poor but with no shame in poverty and rags, gentle, courteous and winsome. Some of the squares are bordered by *portales* or arcaded buildings, where one walks safe from sun or rain, and where goods of all sorts and prices, with many things to eat and drink, are for sale.

But our interest in Guadalajara lies not so much in the city itself, quaintly foreign and attractive as it is, but in the work our missionaries are doing there. Beautiful as the city is, it is in sore need of the pure gospel. By



CALISTHENICS, INSTITUTO CORONA

decree of the government in 1857 all religions are allowed in Mexico, and in the capital the presence of many foreigners has weakened the power of the Roman Church, which for more than three centuries had ruled with an iron hand. Now Guadalajara is the center of priestly influence, and bitter indeed are the priests against those who would bring light to the people. Romanism in Mexico is a very different matter from that which we see in New England, and the common people have been kept in ignorance and superstition that almost passes belief. Though very poor, yet the priests



exact from them heavy fees for the rites of baptism, marriage and burial, while the church has untold wealth in silver ornaments, and one hundred and fifty million dollars in the banks in Mexico City.

Our own workers there, most able, efficient, devoted, are all too few for the work that lies at their hand. Mr. and Mrs. Howland are our senior missionaries, and the work has developed most blessedly under their care. But think, Mr. Howland is pastor of a church where he must work both in Spanish and English, since he holds a service for the Americans in the city who greatly need his pastoral care; he edits *El Testigo*, a fortnightly paper—



IN THE COURT OF CORONA INSTITUTE

giving much religious news, and many articles helpful to the spiritual life, a blessed help it must be to many Mexican Christians; and he carries a large part of the responsibility of the *Colegio Internacional*. What pastor at home could carry three such loads at once? Nor is Mrs. Howland at all behind in the variety and usefulness of her work. Ruling well her lovely home, making it a place of rest and refreshment to many, teaching in Sabbath school, sometimes in week day school also, drilling the choir, and playing the organ in church each alternate Sunday, leading the women's prayer meetings, visiting the sick and needy in their homes, guiding and comforting many who come to her for counsel, no minute is left idle. Al-

most all these words could be repeated too of Mr. and Mrs. Wright, their sympathetic and efficient co-workers.

The *Colegio Internacional*, a school for boys and young men, is doing a greatly needed work in training native Christian workers. They are so crowded that pupils cannot find place in dormitories, but sleep in the loft, in a former stable, anywhere they can find room. So eager are boys to gain the advantages of this school that a year or two ago two young men came walking all the way from the state of Sonora, more than a thousand miles. In the industrial department the boys learn printing, bookbinding, tailoring,



KINDERGARTEN AT CORONA INSTITUTE, GUADALAJARA

shoemaking, carpentry, etc., and they do a large part of the necessary work of the school. Could this school have a building adequate to its need, its usefulness, already very great, would be multiplied many fold.

To the readers of *LIFE AND LIGHT*, however, Corona Institute, the girls' school at Guadalajara, quite the north side of the city, will be of supreme interest. Wishing in all ways to develop patriotic as well as Christian devotion among the girls, it was a happy thought to name their school Corona in honor of one of the early patriots of their state. In this home gather twenty boarding pupils under the care of Miss Gleason and Miss Matthews, with several assistants who speak only Spanish. Miss Dunning of Parral, one of

our most experienced missionaries, has been here for a good part of the past year to help through a special emergency, but she returns now to her work in Parral. As many more day pupils come in for lessons, and the corridor surrounding the patio is a lively place when classes change. The older girls are dignified and womanly, while the younger are simply charming children like those so dear in our own homes. They all help in the housework, and most give two hours weekly to learning the exquisite drawn-work characteristic of the country. Learning much of books and science, yet their greatest gain is the knowledge of Christian truth from regular Bible study, and of Christ-like living in the daily companionship of devoted teachers.

It was a pretty sight to see Miss Dunning leading the kindergarten children in their games, those little children of the poor, who she says must be taught even to play. To see their eagerness to stand beside her, and the roguish look of loving fun when they succeeded in clasping her coveted hand, would repay one for many sacrifices and some homesickness.

The need in Guadalajara is great, the opportunity is great and our ability is equal to the need. If we try to love our neighbor as ourselves we must do more for these who are next door to us.

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## Three Years After—A Contrast\*

BY DR. JULIA BISSELL

### I. THE FIRST VISIT

“WILL you come to our house to-day? A woman is very sick and needs you at once.”

The call came from one of the wealthy merchants of Ahmednagar. The messenger was a relative of the family, and stood on the front veranda, the vestibule to the dwelling of nearly every European living in India. He wore the small red turban of the merchant, the white drapery about his loins and shoulders, and the boat-shaped shoe with pointed, turned-up toe. It was a busy morning. The anticipated tasks of the day seemed quite sufficient for every hour of its twenty-four.

“We will pay your fee,” the man urged, as I hesitated. “Charge us any fee you wish. I will bring a carriage to take you to the house. Only tell us when you will come.”

The family was one I had not up to that time visited. It was impossible to surmise from the man's oft-repeated, “It is a very sick woman,” just how serious the condition might be. I told him finally to call with a carriage that afternoon. The tonga, that two-wheeled, two-seated, two-horse, but not too easy conveyance in which Western India abounds, was ready at four o'clock, and the messenger came with it.

“Will the Doctorbai please take all her apparatus with her as it is a serious case,” he said, putting his folded hands to the forehead in an obsequious salaam.

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\*The scene is in Ahmednagar, India.

The doctor's brown bag, which the city of Ahmednagar had learned to recognize, mounted with its owner into the tonga, the driver chewed his cud of betel nut, cracked his whip leisurely, and the jaded steeds plunged into the street, threatening the life of every stray child, goat, kid, man, woman, dog, hen, donkey and calf in their way. So indifferent do all these creatures seem in that apathetic country to being trampled upon, that a horse's chances of so treating them are good. Passing through ever narrowing streets the driver drew up at the entrance of an alley that, discouraged in its effort to be an alley, ran up the stone steps to the door of a native house. I followed the alley and stepped into the usual dark, dirty entry, kept filthy so that the goddess of wealth and prosperity may shrink from passing through it, and be content to stay in the house. In the open central court were standing a number of Hindu gentlemen, who greeted me politely and motioned me to an uncomfortable armchair with a large red cushion. I asked where the patient was. They replied by inquiring whether I should need the assistance of another physician, and whether I had brought an anæsthetic, as it was a most serious case requiring immediate operation. Assuring them that only after an examination of the patient could I say what might be required, I went toward the room where she lay. Of course it was a small, dark, unventilated room, lacking all that in this land would be considered necessary for the sick. Zumnabai, the patient, lay on a cotton mattress on the floor under a huge turkey-red quilt, which completely concealed her from view. At her feet sat Chunibai, a sister-in-law, who looked up doubtfully and timidly, first at the brown bag, then at its bearer.

"She's very sick, lady, make her well!" she begged.

"I will do everything I can for her," I replied. "Bring me a light," and I knelt on the floor by the patient's side. Zumnabai did not seem very sick. She gave no signs of great pain. Her features were not drawn. When Chunibai returned with a tiny kerosene lamp I found that the "very serious case" was one of a little boil. Spreading a towel on the mattress, I laid out on it the instrument and dressings needed. Imagine the situation when, at the critical moment for an attack on the boil, Chunibai uttered a scream, dropped the lamp, which fortunately went out, pushed the door open, and fled from view. Her scream aroused the family, already dubious over the wisdom of their venture. There was a rush to the door of the little room where Zumnabai and I were left in total darkness.

"Don't do anything too severe!" "She is afraid!" "Be kind to her!" "Don't hurt her!" "Is she doing all right?"

These and similar ejaculations and questions grouped themselves about the door. It took no little time to reassure the family by declaring that Zumnabai was still alive and in no immediate danger of collapse. To persuade Chunibai to return to hold the lamp for me was a still harder task. Finally, however, the boil was reduced to its lowest terms, Zumnabai made comfortable, Chunibai's hope restored by hearing her sister-in-law say she was all right, and I stepped once more into the light of the court.

A still larger group of Hindu gentlemen were waiting in the court this time. As before, they courteously begged me to be seated, and their spokesman began a series of eager questions.

“Have you quite satisfied yourself as to her condition? Is her pulse all right? You think she will pull through? Have you provided against a relapse? What diet do you recommend for her? Will she be able to sleep to-night? Do you wish her to have any stimulant?”

These and similar questions were answered as they were asked, gravely, though the temptation to smile was great.

“You will be sure,” the untiring spokesman continued, “to come to see her every day, and twice a day until she is well, will you not? Will she require about a month for her convalescence? Please excuse us for being alarmed to-day. We had never seen you before, and did not know your methods. We are most grateful to you for having saved her life.”

With these words, and with many low salaams, they followed me to the door and out to the street. The driver I found fast asleep in the tonga, his tired beasts looking as if they would fain follow his example and forget their weariness.

*(To be continued.)*

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## Missionary Letters

### TURKEY

In a recent letter from Constantinople, Miss Annie Barker writes:—

THE Sunday school is keeping up its numbers and interest. Two earnest young men of the Protestant church in this quarter have taken classes this year, and are proving valuable helpers. It is a pleasure to go into their large classes and see the enthusiasm of both teachers and pupils. Mr. Krikorian, pastor of the Bible House Church and superintendent of the Sunday school, has a teachers' class here every Friday evening for the preparation of the lesson. It is indeed a privilege to be a member of the class, for Mr. Krikorian is a rare man. After a course of study in Yale he returned to this country to help at Aintab College, where for several years he did splendid work. About a year and a half ago he came to Constantinople at the earnest request of the people here. One rarely sees a harder working man or one more ready to do whatever must be done. He has a fine mind, and his earnest, practical sermons and genial manners have won the hearts of many.

A letter from Miss Foreman, of Aintab, dated April 15th, gives us a glimpse of some of her experiences:—

Last week one of our girls died very suddenly. She was not well on Sunday, during the night grew worse, though no one had any idea she was in danger, and at five o'clock Monday morning she breathed her last before any of us could get to her side. She was an Oorfa girl belonging to a poor Gregorian family, her father being a muleteer. He happened to be here when she died, and it was pitiful to see him. The more ignorant Gregorians seem to have no hope or comfort in the Lord at such times, and the poor man threw himself on the ground and beat his head on the stones, wailing continuously. At the funeral service, however, he was perfectly

quiet, and I kept praying that some word might be spoken that should lead him to a knowledge of the true God. We believe his daughter was a Christian. The girls' testimony was, "She didn't say much, but she preached to us every day by her life." It was all so sudden that I cannot realize that she is gone. Aside from this one case, we have had very little sickness this year, malaria being about the only trouble.

Altogether, I think the school work has been good this year, and we have all enjoyed it. There has been no special religious interest. It seems as if the evil one were trying to do everything possible to mar the work of last year and to sow the seeds of doubt and unbelief. My Bible class for Gregorians has been one of the most helpful things to me this year. They are under pretty steady persecution, but stand well under fire.

Miss Laura Farnham writes from Adabazar :—

The meeting of our graduates was very interesting, three of them having been away for a number of years, one studying medicine in America. She was in Boston University for one year, and then went to Chicago to finish her studies. Another had just returned from America, where she went to be married. A third had been in England for eight years. So they had had varied experiences, and it was good to hear them tell how the Lord had kept them. The one from England had come back with her husband, who was to be an evangelist in this field. Just one week from the day they arrived he fell and broke his leg. It is a great disappointment to us all, for he seemed just the man for the place, and now he will be laid up three months at least.

We hear good reports from our twenty-three girls who are teaching. We have one hundred and forty-eight pupils in our two buildings, and while these keep us very busy we still do quite a good deal of visiting. Monday is now our visiting day. Two of us go, the third one holding the fort, as we never feel quite easy to leave only the native teachers. On Sundays we usually have five services, so it is hardly a day of rest. We shall be so glad when the church is finished so the services can be held there, we are so crowded in our buildings. It sounds very unmissionary, but I am distressed to see so many people coming to church. However, we squeeze closer together, and so far no one has been turned away.

We add also a recent word from Miss Kinney, telling of some of their privileges :—

I am sure you would have enjoyed our church prayer meeting this evening. To me the midweek services are unusually helpful this year. You know we have no suitable place in our school buildings to hold the meetings regularly, as we need the rooms for various departments of school work. So we go about to various houses, making the meetings more social and informal, and coming closer to the people. This evening we had an attendance of forty or more, though the meeting was quite a distance away.

It seems so good to have our pastor again this year. He has his usual classes in the school, and this year we have added a Bible lesson for the junior class. This class is very promising, full of good students eager to learn. I feel especially glad to have him take them through their study of the life of Christ. The Bible is intensely interesting to teach anywhere, and I think doubly so in this country. This year I have the sophomores, and it is splendid training for me.

## MEXICO

An important part of the work of our missionaries in this country is the help which they give to English-speaking people who, alone in a strange land, specially need the steadying, comforting power of pastor and church friends. These strangers are often most appreciative of the good they receive, and are glad to help in turn, both by money and influence. At a recent roll call of the church in Guadalajara the pastor received many letters full of love and loyalty from these absent members, and we quote from one: "Again I wish we could be with you and could have with us there all who were associated with us in the little gray stone church. How I love it! We cannot be grateful enough to those faithful few who throughout all the years have kept the church life alive for those of us who come and go. I realize how different would have been the memory of our five years in Guadalajara if we had to leave out all connection with the church. You have made it possible for the feast of good things to be spread for us in that foreign land, so that often, very often, we hunger to return and sit among you that our strength may be renewed."

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## News from Other Fields

## INDIA

The Blue Book of India gives interesting facts, showing a gain in population for ten years past of 1.5 per cent, while the number of native Christians has increased by 31 per cent. Most of the Christians are in the Madras Presidency, where 25 per cent of all the people profess Christianity, while taking the whole country only one per cent are Christians. One man in 10 and one woman in 144 can read and write. The use of the Aryan dialects is spreading, and the older tongues are disappearing, but even now the people speak in 147 different languages. These facts give us encouragement and stimulus. Christianity has taken strong root in India, and proves itself the religion to meet the need of those Oriental peoples. But how much remains to be done when only one in each 100 can be called by the name of Christ!

## CHINA

THE Society for the Diffusion of Christian Knowledge in China speaks in its recent annual report of the outside forces which are contributing to the awakening of China, and are thus indirectly aiding missionary effort. Germans, Americans, British and French are hurrying on railways; the American railway concession dividing China in two halves from Wuchang to Canton. New treaties are being negotiated. In the great examinations in every province far-reaching questions are asked upon Western civilization.

The audience question, which occupied the diplomatic corps for thirty years, has been so fully settled that an informal tea given by the Empress Dowager to the foreign ladies is now not an uncommon event. All these things seem favorable, but Sir Robert Hart, who knows China as thoroughly as a

foreigner can, has acknowledged that without a miraculous spread of Christianity the future will have a yellow question—perhaps a yellow peril—to deal with. The opportunities for missionary work have never been equaled, and the need of it cannot be exaggerated. The gospel must be received into the hearts of the people, or the increased activity in educational and military reforms will only make China a more dangerous enemy. “True progress results only when Christ leads.”

The China Inland Mission in the province of Shansi has never been without a band of men whose hearts the Lord has touched, who have voluntarily preached the Word at fairs. But now the women have become helpers. Two very earnest Christian women are devoting their time to visiting the homes of Christians, of inquirers, and of others interested, traveling from three to twenty miles in the winter cold to instruct them in Christian truth. They provide their own food and have no pay whatever.

For two years a Mrs. Li has given her services free to a girls' school, conducting it during its six months sessions, and supporting herself by hard work in her garden during the spring and summer.

It may not be generally known that the five Protestant missionaries who arranged for reasonable indemnities for the losses of life and property during the Boxer troubles in Shansi were, at the recommendation of the governor of the province, made mandarins by the imperial government. This was “in consideration of their generous and enlightened services.”

The unrest which pervaded North China at the beginning of this year has drawn from the able Viceroy Yuan a strong proclamation, the first two articles reading as follows:—

1. “Anyone creating wild rumors calculated to alarm or produce doubt in people's minds will be beheaded.”
2. “Anyone teaching or learning mystic practices like Boxer measures and red lantern doctrines will be beheaded.”

#### AFRICA

The English Wesleyans have had a wonderful year of success in their mission in the Transvaal. They record 3,228 new members in the churches and 2,662 inquirers.

The London Missionary Society (Congregational), which had done such a magnificent work in Madagascar, received a disastrous check when the French took forcible possession of that great African island. Their churches were destroyed, their whole work was violently attacked by the Jesuits, and it seemed to exist but in name. As the authorities required that the schools be taught in the French language, the English missionaries gave over to the French Protestant *Société des Missions* their numerous schools.

It is a great pleasure to read in the May number of the *Journal des Missions de Paris* of the restoration of a part of this great work of the English Societies. Confiding in the pledge of religious liberty given by the colonial government, the English missionaries have resumed at least half of their schools. So thorough and self-sacrificing was their devotion that they have spent the best part of their furloughs in France, diligently studying the French language in order to be able to teach in it. There are now



thirty-two English men and women, missionaries of the London Society, who teach and direct seven hundred native teachers in schools numbering about thirty thousand pupils. Six hundred and thirty of these schools are in the rural districts. They have the most hearty sympathy and co-operation of the French Protestant Mission, whose schools and pupils are not far behind in number. They all have received the warm commendations of the governor, General Gallieni, who reports them as having "made a really remarkable progress," and says that he finds in all the schools, Catholic and Protestant, "a spirit of emulation both active and courteous, which will be most favorable to the best interests of the colony."

Among the varied methods by which the English Church Missionary Society has recently endeavored to secure sufficient money for its expanding work was the "Million Shilling Fund." Although the full million was not obtained before the close of the financial year, the sum of one hundred and fifty thousand dollars was collected in this way, mostly in small amounts.

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# Junior Work

Evangelistic    Medical    Educational

To give light to them that sit in darkness—Luke i. 79

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## Suggestions on Chart Making

To invent a missionary chart requires three qualifications: access to missionary statistics, elementary skill in geometrical drawing, and an instinct for resemblances. Statistics are easily obtained in large public libraries through government and missionary publications. Assuming the other two essentials, the rough draft of a chart is quickly made. There will remain the labor, sometimes long and perplexing, of calculation necessary to reduce the rough sketch to mathematical proportions.

The two dangers in chart invention are that the design be too simple and prosaic to interest, and the worse fault of a contrivance too complicated to be readily understood. The sole purpose of a chart being to stamp a fact upon the memory, it is of paramount importance that the design of the chart should be such as to interest the eye long enough to allow the idea to photograph itself upon the mind, and that, too, without "time exposure"; the chart must carry its own flashlight.

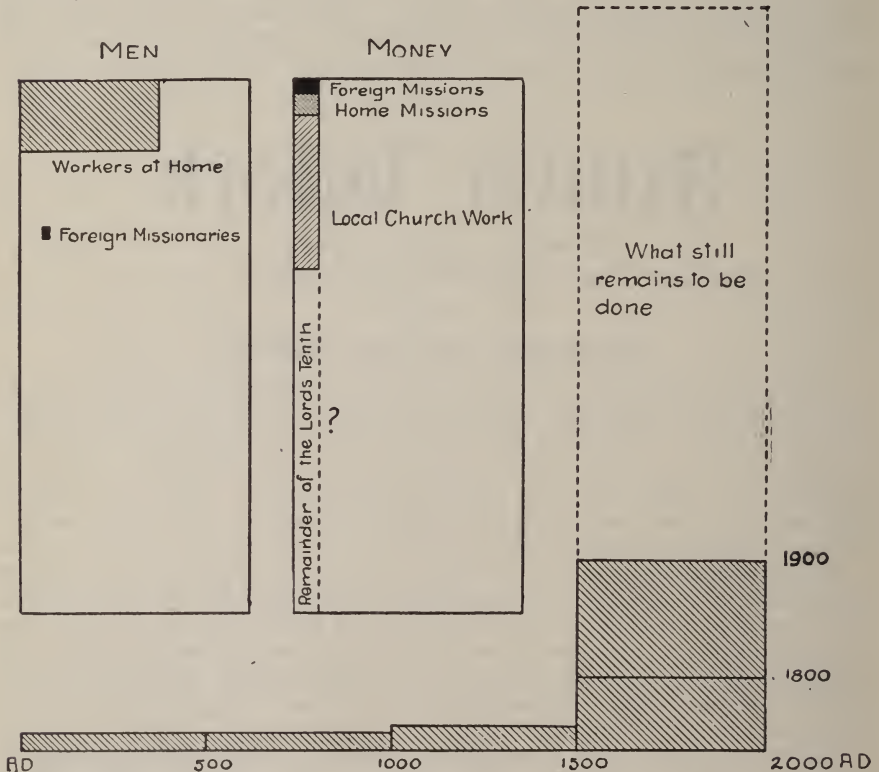
The value of any chart is variable. One that would impress deeply an audience of high school pupils might be a hopeless enigma to adults whose long ago school curriculum had not included geometry or mediæval history. The copying of missionary diagrams is excellent work for a young member of a mission circle, particularly for one who lacks interest or information, but whose love of responsibility or of drawing will carry her through the task.

If the charts are to be used for a single occasion a blackboard or blank newspaper and charcoal are the best materials; but if permanent copies are

wanted it is wiser to invest in the yard-wide Holland used for window shades, and cut the pieces about forty inches long, tacking a light strip of wood at either end. The drawing, to be seen at a distance, should be done with a brush and paint or printer's ink. All lettering should be either large enough to be distinctly seen by the audience or else so small as to be invisible to all except the speaker. Half legible print is a strain to the eye and an exasperation to the mind. If colors are used the color scheme must be very simple and must help to explain the general design of the chart.

CHART II

CHART I



EXPLANATORY NOTES ON CHARTS I AND II

CHART I

Look at the progress of Christendom by periods of five hundred years each. The first period, beginning with the Birth of Christ and lasting to the Fall of the Roman Empire, saw about twenty-five millions enrolled under the banner of the cross. The

second period, the Dark Ages, added another twenty-five millions. The third period, from the Norman Conquest and the War of the Investitures to the birth of Luther and the discovery of America, added twice as much to Christendom as either of the preceding periods. We are now building on the fourth division, with only one fourth of our period remaining, but we are building fast, and it is a thrilling race against time to see whether we can finish the vast work before our period closes, or must leave it to the men of the next five centuries to lay down a new base line and go on building. The "Student Volunteer Movement" declares that it is easily possible with only the doubling of our equipment to finish the work long before the end of our period, in view of the tremendous recent increase in the "native arm of the service."

#### CHART II

This chart is to show that it is not an extravagant request that the Student Volunteer makes of the churches of the United States that we double our working force, both of men and money. We have seventeen million Protestant church members, and at present not more than one in fifteen of us is doing any distinctive Christian work at all, even in our own local churches. Only five thousand of our entire membership is working in the foreign field. To increase this number to the ten thousand asked would call for only one foreign missionary from each seventeen hundred church members.

According to approximate statistics the annual income of Protestant church members in the United States averages two hundred dollars apiece. The Lord's tenth of the great total would be three hundred and forty million dollars. Of this amount we give five millions to foreign missions, ten millions to home missions, and spend one hundred millions on our local church work. What becomes of the great balance of "the tenth,"—nearly two thirds still unaccounted for? Could we not find the additional five millions asked for foreign missions? We might take it from the hundred millions that we Christians annually "lay up for ourselves" in savings banks, where "thieves break through and steal."

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## The Nestorian Tablet

THROUGH the city of Hsi Au Fu, capital of the province of Shansi and former capital of the empire of China, distant eight hundred miles from Peking, runs the imperial highway. Near to this highway, about a mile west of Hsi Au Fu and within the ruined enclosure of a Buddhist temple, stands a tablet, a Bible in stone, which for nearly thirteen hundred years has borne silent testimony to the advent, the work and the ascension of our Lord. Erected by Christian hands centuries before the great city of Peking was built, it still stands unmolested and uninjured, a monumental record of God's mercy and love to men. The inscription was composed by a Nestorian priest. Such is the Chinese method of printing or engraving that the stone to-day carries the facsimile of the handwriting of a man who more than a thousand years ago held one of the highest and most important offices in the government of China. The stone, not including the base, is about ten feet high, four feet wide and eleven inches thick. Its top is curved and carved so as to resemble the twistings and convolutions of a dragon. Its pedestal is in the form of a tortoise. In the center of the curved top is engraved a Greek cross.

# Our Work at Home

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## “Summer Service”

BY MRS. EMILY MCLAUGHLIN

IT has begun! It came in with the June roses to stay until September! A special program for the benefit of the summer tourist is the order of the day. It has been duly exploited by bulletin, railway guide, and newspaper. Even the “baggage express” has fallen into line, and cheerfully announces calls early and late. Extra trains, close connections, special facilities, an army of men and women eagerly catering to the needs if not to the notions of the traveling public for a consideration—that is “summer service.”

The words are somehow strangely familiar and suggestive. Service! Why that is one of the words we Christians conjure by, which reminds us that among the outgoing throng seeking rest and recreation will be a host of Congregational women. Are you one of these? If so, may I venture one question? Does your plan for the season include any definite “summer service” for your Master—he who came into this world not to be ministered unto but to minister to you?

The time is short. The needs are great. The interests committed to your care are sacred. Can you and I spare four months of one brief year in which simply to rest on our oars and drift with the summer tide? Have you ever thought how large a proportion of the average human life one year is? Into eight months of the year must be crowded the regular work of your church.

The winter has been severe. Several of the eight regular meetings of the auxiliaries have been held in many places on stormy days. As the season closed the treasurers of local societies have looked wistfully upon the blank spaces opposite the names of those who have thus far made no offering this year—for that means pledges unfulfilled as yet. There are anxious hearts at headquarters. Now what is needed to retrieve our position, to meet our obligations, and to bring joy to the heart of our blessed Elder Brother who is looking down upon all our good times? Only this “summer service” for Jesus—a vacation offering of time or talents or money, which shall be our royal bounty for the King.

By the way, did you ever think of letter writing as a means of grace in summer time? Think of Paul’s letters—written not from a summer resort, but from a Roman prison. Shut away from the realization of all his earthly dreams, he was, through his letters, unconsciously doing the crowning work of his splendid life. Oh! those prison letters, written in the gloom. They glow with light and love and victory. What messages of untold blessing they have brought to tried and weary souls the world over.

Mendoza said of St. Theresa that she accomplished most of her great life work through letters. If you have this gift use it for Jesus as part of your "summer service." Write to that absent daughter. Tell her how much you care about the deeper things of her young life. You find it difficult to speak to that wayward, lovable son, though your heart yearns over him; write him heartfelt letters, and pray in faith as you send it. A few lines to that friend who "has no interest in foreign missions." She has time and means and would count for much if her heart were enlisted, but she wasn't started right. She is quick of speech, combative in argument, difficult in debate; who knows but a tender, tactful letter might win the day.

Should you write a "royal bounty" letter, be sure and send the good news to the president of your local society. It will help to make for her a happy summer as well as for yourself. May these days bring to you health for soul and body, and the deeper joy of "summer service."

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## Our Daily Prayer in July

THOSE little far away islands in Micronesia seem to us very remote, but we know that the work and the workers there can be helped by our prayer. The stations of this mission are scattered over an area measuring 2,500 miles from east to west, and 1,200 miles from north to south. Even with the help of the new Morning Star the missionaries must pass many weeks in loneliness, and must give much time to travel as they go about among natives. Both the missionaries and the native Christians there need our sympathy and our interceding petition. Miss Palmer, growing now to be a veteran in the service, brave, devoted, beloved, gives her time chiefly to the girls' school. Mr. Gray wrote recently, "In knowledge of the language and the people and their conditions we are just coming to the beginning of usefulness." Mrs. Gray, sharing his purpose and his work, finds countless opportunities to help the natives. Miss Foss, who shares Miss Palmer's work in the school, also gives much time and strength to the arduous and most important task of touring among the islands.

At Ruk the Misses Baldwin report a successful year's work in their girls' school. Besides the forty-eight boarders, fifteen day pupils have attended, most of them women from the vicinity, who were eager to learn all that they could. The ill health of the elder sister has been a hindrance, yet they have accomplished much. They hope to come home soon, and during their absence Mrs. Stimson, already in close touch with the school, will take entire charge. She also does much for the native women. Mrs. Channon has oversight of the girls in the Gilbert Island training school and finds no end to her care among native women and teachers. Mrs. Rife, with many home duties, finds time to help and train the wives of the young men under her husband's care in the training school.

Miss Hoppin with Miss Olin and Miss Wilson carries on the girls' school at Kusaie, with fifty-two pupils during the past year. The teachers rejoice

in the great improvement in the girls during their stay in the school; character develops and matures, manners grow refined, Christian love and sympathy recast the features and dignify the deportment, and fit them for service and leadership in varying degrees.

Miss Wilson, who has been at home on furlough for the year, returns on the new *Morning Star* to her work. Mrs. Price has returned to this country on account of ill health, and Mrs. Logan, too, is here. The work at Guam is promising, but needs the continued residence of devoted workers. Mrs. Gulick has been long in the service and always faithful. Mr. and Mrs. Leadingham have withdrawn and the American Board has now no work in the Hawaiian Islands.

Turning to China, we find Mrs. Ament, "a missionary just as devoted and useful as her husband," which is highest praise. Since the Bridgman school at Peking was re-established, after the Boxer outbreak, Miss Mary Porter has been at the head. The school now numbers nearly one hundred pupils, and Miss Chapin gives invaluable assistance by her example and supervision in mothering the girls. Miss Sheffield, now Mrs. W. B. Stelle, is just opening a kindergarten, a work for which she has been specially trained. Miss Russell, a most efficient evangelist with a special gift in winning hearts and confidence, is now in this country, as is also Miss Patterson. Mrs. Goodrich, whose husband is dean of the theological seminary in Tung-cho, does far-reaching work among women herself, trains Bible women who will carry the good word still farther, and exerts a strong influence on the wives of the native preachers who are trained there. Mrs. McCann, wife of the business agent, finds many ways to help, especially in the girls' school. Miss Andrews, always a student, teaches Biblical literature and interpretation in the theological seminary. This work is of long standing, having grown with the years, and she also does much to help native women. Mrs. Sheffield has much power as a teacher in the college, prepares the Sunday school lessons, and has oversight of the boys' boarding school. Mrs. Galt finds first duties in the home, but spares thought and help to outside service. Mrs. Tewksbury devotes her energy mostly to the all important, never ending work among the native women. Miss Chapin has been for several months in Tucson, Arizona, for her health, which has much improved. She hopes to go back to China, her home, in the fall. Mrs. Wilder, daughter of the veteran Dr. Stanley of Tientsin, is in close sympathy with the work of saving the women of China, her native land, while Mrs. Ingram gives to the station classes all the time she can spare from family duties. Miss Miner is associated with Miss Porter in charge of the Bridgman School, and should the latter return soon for her furlough now due, the whole care will rest in Miss Miner's hands. Miss Evans has been in America for the past year and hopes to go back to her work in the college in the course of the next few months.

## Suggestions for Auxiliary Meetings

TOPIC FOR AUGUST

### OUR EDUCATIONAL WORK IN CHINA

In planning her meeting a leader must have clearly in mind the point to which she wishes to lead her auxiliary. Is the object of the gathering to awaken interest by giving information, to rouse our sympathy, and so win more generous gifts, or to call the women to prayer more abundant and heartfelt? Seeing clearly the end to be attained the means thereto will often suggest themselves. In our August meeting we wish to gain a sense of the need of education for Chinese girls and women, the power and blessing which Christian training gives them, and the way in which we Congregational women are supplying this need. The article on page 297 of this magazine names our schools and gives figures belonging to them. The lesson leaflet for June tells briefly of our teachers there. The many illustrations we give this month will show more clearly than words how the girls look and live.

An interesting contrast would be given if two women would tell, each using the first person, one the life of a heathen Chinese woman from infancy on and the other of the experience of one trained in our schools from the kindergarten up.

Many articles bearing on this topic will be found in files of *LIFE AND LIGHT*. We specify: "Our Little Sick Neighbor," on page 403 in the volume for 1900; "Education in Confucianism," pages 242-250 in 1901; and "Pagoda Anchorage Training School," on page 492 in 1902.

Let us all join earnestly in these petitions phrased for us by Mrs. C. L. Goodell:— We thank thee, dear Saviour, that thou didst give thyself a sacrifice for sin, and art now waiting to be gracious to all who will come unto thee. We thank thee, that thou hast redeemed us with thy precious blood, and taken us into partnership with thyself in the work of saving the world.

We pray that the light of Christ may be revealed to all the nations of the earth that are now in the darkness of heathenism; that their eyes may be opened to see and their ears to hear the good news of salvation.

We pray for our missionaries in China, who have taken up their cross and are following in thy footsteps, and giving their own lives to save the lost. We pray specially to-day for all teachers, for all who are trying to carry thy light and truth for the salvation of darkened minds and souls. Bless their work, and answer their prayers and longings for the multitudes that are perishing. We thank thee for all thou hast wrought through them; and pray thou wilt multiply their labors abundantly to the glory of God and the salvation of souls.

We ask all in the name of Christ, our dear Redeemer. Amen.

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## Woman's Board of Missions

Receipts from April 18 to May 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 28; Belfast, Aux., 7; Boothbay Harbor, Aux., 46.20; Brewer, Aux., 36; Calais, Aux., 17, Dau. of the Cov., 16.54; Dover, Aux., 10; Ellsworth, Aux., 25; Garland, Ladies of Cong. Ch., 7.10; Greenville, Aux., 8.80; Houlton, Woman's Miss'y Union, 20; Machias, Centre St. Ch., S. S., 10, Friends of Missions, 20; Southwest Harbor, Aux., Jr. Endeavor, 5, 256 64

*Western Maine Branch.*—Mrs. C. C. Chapman, Treas. Bethel, Aux., 15.65; Cumberland Centre, Aux., 13.45; Cumber-

land Mills, Warren Ch., 12; East Baldwin, C. E. Soc., 2; Gorham, C. E. Soc., 5, Jr. C. E. Soc., 1; Lewiston, Pine St. Ch., Aux. (25 of wh. const. L. M. Mrs. H. A. Channell), 30; Portland, High St. Ch., C. E. Soc., 10, Williston Ch., Aux., 30.75, Woodfords Ch., Little Twigs, 10, Second Parish Ch., Aux., 20, State St. Ch., Ladies, 16.25, Aux., 15.35, St. Lawrence Ch., Aux., 13.50; South Berwick, Ladies, 25.60, Stroudwater Ch., C. E. Soc., 10; West Falmouth, Second Ch., Aux., 9.50, Jr. C. E. Soc., 1.25. Less expenses, 10, 231 30

Total, 487 94

NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Amherst, Aux., 6; Brookline, Aux., 10; Hopkinton, 4; Hanover, Aux., Th. Off., 33; Jaffrey, Monadnock Bees, 8; Keene, First Ch., Mission Cir., 10, C. R., 11.05; Manchester, First Ch., 10; Meredith, Aux., 7, 99 05  
Total, 99 05

VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bennington, North, Jr. C. E. Soc., 2; Berkshire, East, 5.50; Bristol, 7; Burlington, First Ch., 20, College St. Ch., 18.66; Fairfield, East, 3; Fairlee (Th. Off., 5), 21.30; Jeffersonville, 16.71; Middlebury, 33.63; Newport, 9.60; Peru, 6.75; Post Mills, 6; Randolph, Ways and Means Soc., 10, Woman's Mission Cir., 15; St. Johnsbury, North Ch. (a Friend, 25), 88.55, South Ch., 9; Thetford, North, C. E. Soc., 75 cts.; Waitsfield, 5. Less expenses, 3.25, 285 20  
Total, 285 20

MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Lexington, Aux. (25 of wh. const. L. M. Miss Grace P. French), 44.60; Reading, Aux. (1.60 C. R.), 30; South Medford, Union Ch., Int. Soc. of C. E. Soc., 5; West Medford (25 of wh. const. L. M. Mrs. Amelia Delans Finney), 42; Woburn, Children, 2; Wakefield, Jr. C. E. Soc., 10, 133 60  
*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. North Falmouth, Aux., 22; Sandwich, Aux., 19.80; South Dennis, Aux., 5.27, 47 07  
*Berkshire Branch.*—Mrs. Charles E. West, Treas. Two Friends, 250; Hinsdale, Aux., 24.46, 274 46  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Riverside, Aux., 15; Boxford, Aux., 40; Bradford, Aux., 50; Georgetown, First Ch., Aux., 30; Haverhill, Centre Ch., Prim. Dept., S. S., 16.75, Kindergarten S. S., 6, Jr. C. E. Soc., 5.23, C. R., 2.07, North Ch. (25 of wh. const. L. M. Mrs. M. H. Pearson), 71.75, Riverside Ch., Thought and Work Soc., 5; Ipswich, First Ch., Aux., 15; Newburyport, Campbell M. B., 5, North Ch., M. B., 25; Powell, M. C., 20; Rowley, Aux., 20; South Byfield, 25; West Newbury, First Ch., Aux., 17.50; Bradford, Bradford Academy, 25, S. S., 8.75, 403 05  
*Essex South Branch.*—Miss Nannie L. Odell, Treas. Beverly, Washington St. Ch., Aux., 5; Danvers, Maple St. Ch., Aux., 27.84; Hamilton, Light Bearers, 5; Lynn, First Ch., Aux., 55; Lynnfield Centre, Aux., 1; South Lynnfield, Aux., 2.50; Marblehead, Aux., 18.10, C. E. Soc., 16; Salem, Crombie St. Ch., Aux., 15; Saugus, Aux., 4.20; Beverly, Dane St. Ch., Jr. Dept., S. S., 2, 151 64  
*Fall River.*—Edwin Augustus Buck, 10cts., Robert Treat Buck, 10 cts., Lamphear Buck, 10 cts., Elizabeth Buck, 10 cts., 40

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Buckland (25 of wh. const. L. M. Mrs. H. L. Warfield), 27.27; Conway, Aux., 12; Deerfield, Aux., 15; South Deerfield, 25.37; Irving, Prim. Class, S. S., 1; Greenfield, Aux., 14.50; Montague, 6.50; Northfield, Aux., 8.18; Orange, Aux., 45.70, Little Light Bearers, 3; Shelburne, Aux., 34.13; Shelburne Falls, Aux., 52, Prim. S. S., 4; Sunderland, 9; Whately, Aux., 22.25, 279 90  
*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 212; Chesterfield, Aux., 15; East Hampton, Dau. of the Cov., 8.50; Florence, Aux. (50 of wh. const. L. M.'s Mrs. S. Allen Barrett, Mrs. Paris Steere), 52.84; Granby, Aux. (25 of wh. const. L. M. Mrs. George F. Eastman), 27, Jr. Aux., 5; Hadley, Aux., 24.25; Hatfield, Wide Awakes, 6.25; Northampton, First Ch., Aux., 273.25, Girls' Club, 25; Williamsburg, Aux., 18.35; Worthington, Aux., 10.50, 677 94  
*Lowell.*—Kirk St. Ch., 30 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Lincoln, C. R., 1; South Sudbury, Helping Hand Soc., 20, 21 00  
*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 34, South Ch., Aux., 16; East Milton, Aux., add'l, 61 cts.; East Weymouth, 1.50, C. E. Soc., 10; Hanover, 6.25; Hanson, 6.25; Hingham, 7.91; Holbrook, 2.20; Kingston, Aux., 5; Milton, First Evan. Ch., S. S., 5; Quincy, Bethany Ch., C. E. Soc., 20; Rockland, Aux., 25; South Weymouth, Clark M. B., 10; Wollaston, Aux. (12.55 Th. Off.), 70.66, Prim. Dept., S. S., 5, Little Lights M. B., 5, 230 38  
*North Middlesex Branch.*—Mrs. Wayland Spaulding, Treas. Ashby, Aux., 25, A Friend, 10; Fitchburg, Rollstone Ch., 26.50, 61 50  
*Old Colony Branch.*—Miss Frances J. Runnels, Treas. Attleboro, Second Cong. Ch., Y. L. M. Cir., 62, Jr. M. C., 18.09; Attleboro Falls, Aux., 13; Edgartown, Aux., 1.50; Fall River, C. R. Dept., 12.50, Central Ch., Young Pilgrims, 15; Lakeville, Mrs. Mary Pierce, 5; Marion, Aux., 2.75; New Bedford, Trinitarian Ch., Mission Guild, 10, C. R. Dept., 28, 167 84  
*Rockport.*—Miss Mabel Giles, 7 00  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Agawam, C. E. Soc., 10; Chicopee, Third Ch., Aux., 15.30; Feeding Hills, Golden Rule M. C., 9; Ludlow, C. E. Soc., 5; Monson, C. E. Soc., 10; Springfield, Emmanuel Ch., Aux., 10, Hope Ch., Cheerful Workers, 5, South Ch., Aux., Miss Carrie L. King, 5, May Rally Collection, 4.60, 73 90  
*Suffolk Branch.*—Miss Mary L. Pelkey, Treas. Allston, Aux., 74.24; Boston, Berkeley Temple, Jr. C. E. Soc., 5, Central Ch., Aux., 250, Mt. Vernon Ch., Aux., 43, Shawmut Ch., Shawmut Helpers, 40, Walden Porter Hobbs, 1, Union Ch., Y. L. Aux., 50; Harvard, Jr. C. E. Soc., 20; Brookline, Brighth Ch., Aux., 100, Leyden Ch., Woman's Union, 42; Cambridge, Dorothea Moore, 1, First Ch., Margaret Shepard Society, 5, North Ave. Ch., Y. L. Soc., 25, Wood Memorial Ch., Jr. C. E. Soc., 2; Clarendon Hills,



Jr. C. E. Soc., 3; Dorchester, Central Cong. Ch., S. S., 5, Jr. C. E. Soc., 5, Howard Ch., Aux., 10, Pilgrim Ch., Jr. C. E. Soc., 20, Second Ch., Aux., 7.04, Village Ch., Aux., 32, Band of Busy Bees, 5; Everett, First Ch., Jr. C. E. Soc., 7; Hyde Park, First Ch., Jr. C. E. Soc., 6; Jamaica Plain, Central Ch., Jr. C. E. Soc., 3; Medfield, Aux., add'l, 2.50; Neponset, Trinity Ch., S. S., 5, Prim. Dept., S. S., 1.30; Newton, Eliot Guild, 6; Newton Centre, First Ch., Children, 3; Norwood, First Ch., Jr. C. E. Soc., 15; Roslindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., Aux., 36.23, Highland Ch., Jr. C. E. Soc., 5, Int. Dept., S. S., 5.90, Walnut Ave. Ch., Aux., 50, C. E. Soc., 25, Jr. C. E. Soc., 3, Prim. Dept., S. S., 5; Somerville, Broadway Ch., Aux., 45.16, Franklin St. Ch., Jr. C. E. Soc., 10, Highland Ch., Jr. C. E. Soc., 10, Winter Hill Ch., Charity Aid Soc., 5; South Boston, Phillips Ch., Aux., 25, Jr. C. E. Soc., 10, S. S. Prim. Dept., Birthday Off., 1, Phillips Chapel, Jr. C. E. Soc., 1; West Newton, Red Banks Soc., 22, South Evan. Ch., M. B., 14, 1,071 37

*West Roxbury.*—Faith Wiggins, 10  
*Worcester Co. Branch.*—Mrs. Ida L. Be-  
 ment, Treas. Clinton, Pro Christo Bible  
 Class, 5.56; Gilbertville, 40 cts.; Leom-  
 inster, Aux., 43; Rockdale (Northbridge),  
 45.62; Southbridge, Aux., 43.98; Spencer,  
 Aux., 12.50; Warren, Aux., 10; Whitins-  
 ville, Extra-cent-a-day Band, 16.28;  
 Worcester, Union Ch., Woman's Ass'n, 25, 202 34

Total, 3,833 49

#### RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J.  
 Barnefield, Treas. Barrington, Aux.,  
 10; Central Falls, Aux., 68; East Provi-  
 dence, Newman Ch., Helping Hand Soc.,  
 1.60; Kingston, S. S., 5; Pawtucket, Ch.,  
 Y. L. M. Cir., 10; Peacedale, Aux., 8.47;  
 Providence, Beneficent Ch., Aux. (100 of  
 wh. const. L. M's Miss Emily J. An-  
 thony, Mrs. J. W. Colwell, Mrs. James  
 W. Taft, Mrs. William H. Williams), 110,  
 Beneficent Daughters, 10, Olney Family,  
 10, Central Ch., Aux., 5, Elmwood Tem-  
 ple, Madura Cir., 10, Plymouth Ch.,  
 Dau. of the Cov., 10, Jr. and Int. C. E.  
 Soc., 2, Mrs. Anna Reed Wilkinson, 100,  
 Mr. Alfred Hall Wilkinson, 10, Mrs.  
 Henry L. Wilkinson, 10, Mrs. A. T.  
 Sprague, 2; Newport, Five Ladies of  
 Aux., 10; Saylesville, Prim. Dept., S. S., 5, 397 07

Total, 397 07

#### CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I.  
 Lockwood, Treas. Ashford, A Few  
 Friends, 18; Brooklyn, Aux., 24.18; Col-  
 chester, Aux. (of wh. 25 const. L. M.  
 Mrs. Sylvanus Backus), 45; Goshen,  
 Parish, 6, Band of Workers, 3.20; Green-  
 ville, Aux., 37.65; Griswold, Aux., 8.30;  
 Groton, Aux. (50 of wh. const. L. M's  
 Mrs. Eugene L. Baker, Mrs. James A.  
 Ferguson), 57.28, S. S., 3; Hanover,  
 Aux., 40; Lebanon, Aux., 14.15; Glean-  
 ers, 3.75; Lyme, Aux., 14; Ledyard, New-

ell Soc., 15; New London, First Ch.,  
 Aux., 23.65, Second Ch., Aux., 165.01;  
 Norwich, First Ch., Lathrop Mem. Soc.,  
 6.76, Broadway Ch., Aux., add'l, 5.75,  
 Park Ch., Aux. (A Friend, 25), 228.30;  
 Plainfield, Aux., 20.55; Putnam, What-  
 to-do Club, 5; Scotland, 6.25; Stoning-  
 ton, First Ch., Aux., 10.55, Second Ch.,  
 Aux., 16.05; Windham, Aux., 34, 817 38

*Hartford Branch.*—Mrs. M. Bradford Scott,  
 Treas. Canton Centre, Aux., 10; Col-  
 linsville, S. S., 6; Farmington, Aux.  
 (with prev. contri. to const. L. M. Miss  
 Agnes C. Rice); Hartford, Wethersfield  
 Ave. Ch., C. E. Soc., 38, Windsor Ave.  
 Ch., M. B., 10, C. R., 2; Plainville, Aux.  
 (25 of wh. const. L. M. Miss Minnie  
 Pierce), 36; Unionville, Dau. of the Cov.,  
 10; South Windsor, Y. L. Soc., 8; Suf-  
 field, Ladies' For. Miss'y Soc., 15; Terry-  
 ville, Aux., 46; Willington, Aux., 5, 186 00

*New Haven Branch.*—Miss Julia Twining,  
 Treas. Ansonia, Aux., 80; Bethel, Aux.,  
 39.24; Bridgeport, West End Ch., Aux.  
 (25 of wh. const. L. M. Mrs. Mary Cath-  
 erine Morehouse), 27; Brookfield Centre,  
 Aux., 20, C. E. Soc., 3.28, S. S., 3.27; Cur-  
 tiss Boys' School, 5; Centrebrook, Aux.,  
 16; Chester, Aux., 62.40; Clinton, Mrs.  
 Redfield's S. S. Class, 2.50; Cromwell,  
 Aux., 26.75, Eaton Circle, 9.15; Derby,  
 First Ch., C. E. Soc., 51.50, Second Ch.,  
 Aux., 27; Durham, Aux., 16; Easthampt-  
 on, Aux., 53.37; East Haven, C. R., 11.30;  
 Easton, Aux., 9.60; Ellsworth, Aux.,  
 13.25; Essex, M. W., 10, C. E. Soc., 7, Jr.  
 C. E. Soc., 3; Georgetown, Aux., 12;  
 Guilford, Third Ch., Aux., 16; Higgan-  
 num, Aux., 13.58; Ivoryton, Aux. (with  
 prev. contri. to const. L. M's Mrs. A. W.  
 Comstock, Mrs. Janette Comstock, Mrs.  
 James Hopper, Mrs. E. L. Howard, Mrs.  
 S. F. Parmelee, Mrs. A. Snow), 80, Dau.  
 of the Cov., 10, Prin. S. S., 2.44, Jr. C.  
 E. Soc., 5.68; Litchfield, C. E. Soc., 5.15;  
 Madison, Aux., 12.64; Marlboro, C. E.  
 Soc., 6; Meriden, Centre Ch., C. R., 8;  
 Middlebury, Aux., 31.25, W. M., 5; Mid-  
 dlefield, C. E. Soc., 6.22, Jr. C. E. Soc.,  
 4; Middletown, First Ch., Aux. (25 of  
 wh. from Mrs. Mary A. Bradley to const.  
 L. M. Miss Rachel Louise Davis), 68.91,  
 Gleaners, 55, Jr. C. E. Soc., 2, Staddle  
 Hill, C. E. Soc., 5; Morris, Aux., 3; Mt.  
 Carmel, Aux. (to const. L. M's Miss  
 Elizabeth P. Swift, Mrs. Homer Tuttle),  
 50, C. E. Soc., 10; New Haven, Centre  
 Ch., Aux., 403, Y. L., 200, S. S., 20, Ch. of  
 the Redeemer, Aux., 165.75, Busy Bees,  
 50, Prim. S. S., 5, Davenport Ch., Aux.,  
 52; New Haven, Grand Ave. Ch., Aux.,  
 8, The Helpers, 16, Little Workers, 27,  
 Humphrey St. Ch., Aux., 53.90, Pilgrim  
 Ch., Aux., 51, Sunshine Cir., 25, Ply-  
 mouth Ch., L. B., 10, Prim. S. S., 5, C.  
 R., 15, United Ch., C. E. Soc., 100, Wel-  
 come Hall L. B., 7.28, Yale College Ch.,  
 Aux., 194; Newtown, Aux., 46; North  
 Greenwich, Aux., 26; North Stamford,  
 Aux., 8; North Woodbury, Aux., 33;  
 Norwalk, Aux., 47.75, Sunbeams, 5;  
 Portland, Aux., 36; Salisbury, C. E. Soc.,  
 5; Saybrook, Aux., 3; Sharon, Aux.,  
 104.70, C. E. Soc., 20; South Britain,  
 Aux., 28; Southport, Aux., 35; Stam-  
 ford, Aux., 3.75; Torrington, Aux., 24,  
 H. W., 15; Waterbury, First Ch., Aux.,

102; Westchester, Aux., 3; West Haven, Aux., 100; Whitneyville, Aux., 40; Wilton, Aux., 58; Winsted, First Ch., Aux., 10.70,	3,076 21
Total,	4,079 59

## NEW YORK.

<i>New York</i> .—Mrs. C. E. Tyler, 5, Miss Frances Tyler, 5,	10 00
<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas. Antwerp, Aux., 22, C. E. Soc., 5; Aquebogue, Aux., 18; Brooklyn, Bushwick Ave. Ch., Aux., 10, Central Ch., Aux., 100, King's Guild, 10, Jr. Aux., 14, Bible School, 14, Lewis Ave. Ch., Aux., 85, Evangel. Cir., 13, Earnest Workers, 26.50, Nazarene Aux., 9, Young Boatman's M. B., 1.51, Park Ch., Jr. C. E. Soc., 2, Plymouth Ch., H. W. Beecher Missionary Soc., 50, Richmond Hill Ch., Aux., 10, Mission Band, 7, C. R., 10, United Ch., Aux., 28, Woodhaven, Ladies' Soc., 5, Mrs. T. R. D., 250; Baiting Hollow, Aux., 21.50; Berkshire, Aux., 25; Buffalo, First Bancroft Ch., Aux., 20, Y. W. B. Class, 2.50, Prim. Dept., S. S., 2, Jr. C. E. Soc., 15, Inasmuch Circle King's Guild, 4.50, Sunshine Circle King's Guild, 5, Whatsoever Circle King's Guild, 2, Fitch Mem. Ch., C. E. Soc., 21, Niagara Square Ch., Aux., 40; Candor, Aux. (with prev. contri. to const. L. M's Mrs. M. B. Dean, Mrs. H. P. Potter), 30.80; Columbus, Aux., 2.25; Crown Point, Aux., 5; De Ruyter, Aux., 3; East Bloomfield, Mrs. Eliza S. Goodwin, 2; East Smithfield, Aux., 13.58, C. E. Soc., 15; Elbridge, Aux., 12.60; Ellington, Aux., 8; Flushing, Aux., 25, Acorn Band, 378, C. R., 1; Flatbush, Aux., 41; Franklin, Aux., 50; Gasport, C. E. Soc., 4.24; Gloversville, Aux., 33.12; Greene, Aux., 6.24; Hamilton, Aux., 30, C. E. Soc., 10; Homer, Aux., 156.20; Honeoye, Miss Florence Ashley, 10, Aux., 11, Jr. C. E. Soc., 1; Ithaca, Aux., 35; Jamesport, Aux., 9; Le Raysville, Ch., 4.25, Aux., 11.40; Lockport, East Ave. Ch., King's Guild, 1, Home for the Friendless, Jr. C. E. Soc., 1; Madison, Aux., 25; Madrid, Aux., 3; Millville, Aux., 5; Morristown, Aux., 4; Munnsville, "In Memory of Loved Ones," 2, Aux., 7.50; New York, Bedford Park Ch., Aux., 5, C. R., 8.67, Bethany, C. E. Soc., 22, Broadway Tabernacle Ch., Aux., 20, Y. P. M. B., 30.55, C. E. Soc., 30, Christ Ch., Jr. C. E. Soc., 10, Briar Cliff Manor, C. E. Soc., 2, Manhattan Ch., Aux., 24.25, Trinity Ch., Aux., 24; Newburg, Aux., 26; Newark Valley, Aux., 20.50, The Juniors, 7; New Haven, Aux., 5.45; Niagara Falls (25 of wh. to const. L. M. Mrs. John W. Adams), 30; Northfield, Aux. (to const. L. M. Mrs. James Deane), 25; Norwood, Aux., 14.75; Ogdensburg, C. E. Soc., 3; Orwell, Aux., 5; Owego, Aux. (with prev. contri. to const. L. M. Mrs. C. L. Stiles), 23; Patchogue, Aux., 9.50, C. E. Soc., 6, C. R., 5; Perry, C. E. Soc., 5; Poughkeepsie, Aux., 22, Y. L., 25, C. E. Soc., 25, C. R., 4.85; Phoenix, Jr. C. E. Soc., 5; Rensselaer, Aux., 10; Rochester, South, What-so-ever Circle K D., 10, Bible School, 11.12, Prim. Dept.,	

B. S., 2.50; Roland, Sunshine M. B., 1; Riverhead, Sound Ave. Ch., Aux., 9, First Ch., C. E. Soc., 5; Sandy Creek, Aux., 12; Saratoga Springs, Aux., 20; Sayville, Aux., 19, C. R., 3; Seneca Falls, Aux., 5; Sherburne, Aux., 50; Sloane, Aux., 16; Sidney, Aux., 21; Suffolk Ass'n, 5.50; Syracuse, Danforth Ch., S. S., 11, Prim. Dept., S. S., 5, Plymouth Ch., Aux., 52.88; Troy, Jr. C. E. Soc., 5; Utica, Plymouth Ch., Aux., 15; Walton, Aux., 10; West Groton, Aux., 20; West Winfield, 15, Dau. of Cov., 3, C. R. 5; Scranton, Pa., 20. Less expenses, 303.29,	1,934 70
Total,	1,944 70

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. C. (75 of wh. const. L. M's Miss Emma Cilley, Mrs. Kirk Holmes, Miss Julia M. Pond), 250; Md., Associate Ch., Aux., 14; N. J., Chatham, Prim. S. S., 1.89; Closter, Aux., 3.12, Do-something Band, 17.50; East Orange, Trinity Ch., Aux., 80.42; Montclair, Aux., 50; Upper Montclair, Howard Bliss M. B., 25, Y. P. S. Kingdom Workers, 25; Verona, S. S., 7.80; Westfield, S. S., 67.40; Pa., Philadelphia, Central Ch., Aux., 15, Snowflakes, 10. Less expenses, 21.19,	540 94
Total,	540 94

## GEORGIA.

<i>Atlanta</i> .—Atlanta University, Ch. of Christ, 21, C. E. Soc., 9,	30 00
Total,	30 00

## OHIO.

<i>Cleveland</i> .—A Friend,	40
Total,	40

## UTAH.

<i>Salt Lake City</i> .—Phillips Ch., Prim. Dept., S. S., Birthday Fund,	2 00
Total,	2 00

## CHINA.

<i>Foochow</i> .—Preparatory Dept. Girls' School, 23.82; Tung Cho, Woman's Christian Ass'n, 14.60,	38 42
Total,	38 42
Donations,	11,308 90
Gifts for Special Objects	429 90
Total,	\$11,738 80

## TOTAL FROM OCT. 18, 1903, TO MAY 18, 1904.

Donations,	58,394 14
Gifts for Special Objects,	2,583 27
Legacies,	14,960 02
Total,	\$75,937 45

# Board of the Pacific

President.

MRS. A. P. PECK,  
819 Fifteenth Street, Oakland, Cal.



Foreign Secretary.

MRS. C. W. FARNAM,  
Fruitvale, Cal.

Treasurer.

MRS. S. M. DODGE,  
1275 Sixth Avenue, Oakland, Cal.

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## Missionary Letters

From Miss Denton, Doshisha, Kyoto, February 24th:—

I KNOW you are all thinking very often of us here on our little island in these days of conflict and excitement. Up to this time we have been really affected less than you might suppose, yet in a hundred ways we feel the days are unusual. We are much in the dark as to what is going on at the front, and you, I dare say, have more real news than we. We are all deeply interested in and fully in sympathy with Japan and believe in her motives in beginning this war and in her success. Really, she is fighting for her national existence, for Russia has been pushing on and pushing on until there seemed to be out of this only one dreadful alternative for Japan. The families of many of our girls are in the army or navy, and what will be required of us it is hard to foresee.

In every particular school is now in a hopeful way. I had not realized of how much use a new missionary would be and Miss Legge's coming has been even more helpful than I had dreamed. She is a fine teacher, full of resource and greatly admired by the Japanese, so that she takes hold with as much ease, indeed more, than many an experienced missionary would.

The war makes an increase in expenses everywhere, and surely if ever a country needs Christianity it is Japan. This school work, it seems to me, is surely the way in which to bring the land to Christ. But the schools must be made more effective, and that is what we are not able to do now. We do so much need a piano. You have heard of that need before, I think. There is at this moment a piano in Kyoto for sale at 585 yen (\$297.50), a splendid instrument, and the fact that it has been in use six months proves that it will stand the climate. It is built for the damp, and everything strong, iron framed. I know you are hard pressed, but if somewhere or from someone we could get it, it would do so much good. In every way it is the long worry to make ends meet where they won't.

From Rev. J. C. Perkins, Arrupukottai, India :—

I thank you very much for the fifteen dollars sent for the support of a girl in our boarding school. You speak of Marthal; I shall be glad to give her to you, but I have her down in my book as supported by your Sabbath school in Fruitvale. If they are not sending fifteen dollars annually for her to the Woman's Board I will transfer her to you. If they are I will give you another girl. Marthal's education will be completed in three or four years; that is, she will then have passed as high as I consider it wise for her to go. She is a nice bright little thing, but because of a low caste can only teach, after being trained, in a limited number of places; so I do not think it best for her to continue above the sixth standard and normal school. The people are most excellent Christians, far better than some Christians of much higher caste. But the caste spirit is so strong and so powerful in India that only in exceptional cases can low caste teachers teach in schools where there are high caste children.

Another matter I must bring before you and the Woman's Board of the Pacific. The Hazens, who have been occupying my old station, Arrupukottai, left for furlough on the first of March. The mission, considering that Arrupukottai station, which is adjacent to Tirumangalam station, is the more important station, voted that I should live in Arrupukottai and conduct the work of Tirumangalam station from Arrupukottai.

There is a very large boys' and girls' boarding school in Arrupukottai attended by one hundred and thirty children. I have moved the Tirumangalam school there. The children your Board is supporting in the Tirumangalam station will continue to be supported by your fund till they are through. But when you ask for new names I wish to give those from the Arrupukottai schools, where I shall be permanently located.

I have been greatly troubled at the financial burden with all these children on my hands. Some of the Arrupukottai children have been sent back to their villages. Miss Quickenden, who is an assistant in Arrupukottai, called back to school several, paying for them out of her small salary of eighty rupees, or about twenty-seven dollars a month.

I have prayed and written home for help and a quick answer came the first of the month when the news was received that you had increased your appropriation to me by one hundred and fifty dollars. That is grand. I hated to shut down that school and determined not to do so. I am unwilling to send back to the low village life any of these young people. The change in them after three or four years on the mission compound is simply marvelous, and I only send them back when actually compelled so to do.

Then several preachers in Arrupukottai station had to be dismissed in order to bring the expenditure down to a figure somewhere near what the Board sends. Thus I have several congregations without any preacher, but your extra donation will help in this matter. I simply do not know how to thank your Board for the help, but if you and Mrs. Wetherbee had only visited India, as I so hoped you would, you would have seen how sorely our missionaries are pressed even by success in order to pay preachers to teach and nurture new converts and congregations who are babes in Christ and yet called upon to suffer infinitely more than the strong convert of Christian countries. I say if you could understand all this, you would read between the lines and understand how the simple words "I thank you" express joy, renewed courage for the fight and deep, deep gratitude, first to the One who touches people's hearts to give, and second to those who allow their hearts to be touched to give. I do not know whether that last sentence is good Calvinism or not; it is good common sense anyway. Again thanking you most heartily, I am yours in His service.

Miss Nina E. Rice, our new missionary in Turkey, writes from Sivas, Turkey in Asia, Feb. 22, 1904:—

It is rather difficult to compose my thoughts just now, for the little girls are having fun outside my door. It is a native holiday, and having entertained themselves with an improvised puppet show, they have put on old clothes, decorated their faces with chalk and charcoal, and are going around the compound playing beggar. The next bigger girls are watching the fun, but the oldest ones are sitting in dignity upstairs making bodkin lace or doing school work. I am sitting in my office nominally in charge, for Miss Graffam has gone on a week's tour to a neighboring village. My responsibilities are not heavy, and you may judge of the efficiency of our native teachers and the good behavior of the girls when I tell you that our matron has been absent ever since I came, and for about a month my associate, Miss Graffam, was kept at home to nurse our kindergarten training teacher, Miss Halsey, through typhoid fever. I took the higher English classes, but of course was not able to take charge of the school, so it ran itself as smoothly as could be with only advice and suggestions on our part. We have about seventy-five in the high and middle schools and a large kindergarten and primary department. We have only about twenty-five boarders, but could have more if we had room to bestow them. We are anxious to buy a house just adjoining our school; then we could be quite comfortable. The schoolroom is so crowded that we have to squeeze through the aisles, and we have only two little blackboards. The house is old and loosely built and the girls sleep

on mattresses on the floor in a cold room. The girls do all the work of the house except the cooking, and are taught native fancywork, sewing and the elements of dressmaking. We have four native teachers and a kindergarten training class. They all speak English, and I find among them some lovely girls whose companionship I really enjoy. I have two classes in English and like them better than any classes I have ever taught before. The girls are so earnest, attentive, polite, and thoughtful. Of course the little new specimens are harder to deal with, but they soon become quite civilized. The position of women in this country makes it natural for girls to be quiet and obedient, and for a little while one sees only the bright side of it.

We are in a high valley with mountains all about. The city has a population of about 40,000, but we can work only with the Armenian and Greek minority. The houses are built in something of the mission style, mud bricks plastered over and tile roofs surrounded by mud walls. Timber is very scarce in this country, but there are enough trees in the city to give it a picturesque appearance, and an occasional minaret breaks the monotony of the view. Our compound is near the open fields, so we have an opportunity for occasional walks, though at this time of the year the mud is so extremely sticky that exercise is difficult. Mr. and Mrs. Perry are our senior missionaries, general advisers and workers. Mr. and Mrs. Partridge have general charge of the boys' schools in the field, and their sister, Miss Graf-fam, of the girls' schools. In our schools in Sivas alone we have about 900 pupils. We expect our new doctor and his wife in the summer and we are hoping that another missionary already in the country may come to us for work among the village women.

The boys' and girls' orphanages supported and manned by the Swiss are affiliated with us. There are about two hundred massacre orphans who are receiving an elementary education and being taught trades. Some have grown up and gone out, but there are still enough younger ones, so that the work must be continued for several years more.

I am enjoying the study of the language and find it less difficult than I expected. Nothing like Chinese—more like French or German. I generally study and take my lessons in the morning and in the afternoon teach my two classes and get some practice in conversation with the girls and teachers; one can pick up a little everywhere. I get people to tell me stories, explaining the new words, and I write and learn stories and tell to them, greatly to their amusement.

I have a pleasant home with Mr. and Mrs. Perry and every necessary comfort. It has been a mild winter and I have not suffered from the cold. My chief trials are those of patience, having to wait and learn before I can work and teach, but already my time and interests are being filled and I have happy hopes for the future. The knowledge of the prayers of my friends at home is a great source of strength and comfort. I tell my girls that you are praying for them, too. Six of our older girls have recently asked of their own accord to be taken into the church, which means much in this country. I tell them that we missionaries are only the kindling wood and that they must keep up the fire. What they need most is the spirit of consecration to make them earnest workers among their own people.

# Board of the Interior

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## Facts about the Life of Miss Charlotte D. Spencer

Who entered into rest February 11th after a long illness.

MISS SPENCER, who was born at Cass Lake at the head of the Mississippi River in 1852, was the daughter of a missionary family, her parents having been sent by the Oberlin society to the Ojibwa Indians. When Miss Spencer was three years old, and her brother was in the mother's arms, her mother was killed by the Sioux Indians. But a loving stepmother tenderly filled the mother's place to these two little children.

Later the family removed to Benzonia, Mich., where she was educated in the Grand Traverse College. She had an experience teaching in the district schools that well prepared her for her after work among the people in Turkey. Wherever she taught, her return to the school was asked for, and in each of these country districts she opened a Sunday school, and gathered not only the children but youth and older people, the only criticism made of her being that she was "too pious."

Though she did not complete her college course she obtained a good education, having studied both Latin and French. She had imbibed the missionary spirit from her parents and longed to enter upon missionary service as her life work.

In 1874, when Mrs. Coffing was in the United States on furlough, mutual friends brought about communication between her and the Spencer family. A visit by Mrs. Coffing to the sweet, Christian home in Benzonia resulted in the beginning of an acquaintance that has ceased only with the death of Miss Spencer. On Mrs. Coffing's return to Turkey Miss Spencer went with

her to Marash in 1875. The girls' boarding school at that time had twenty pupils; but seven teachers were at work who had been trained in the missionary schools, and were helping not only in the boarding schools but in other schools in the city of Marash.

In 1876 Mrs. Coffing and Miss Spencer made a long tour of the surrounding villages, and there were large accessions of women to the churches in Marash. The women in the Second Church had been organized into a working society reaching out after others who had not yet learned the truth. Miss Spencer entered into all this work with Mrs. Coffing and organized a similar plan for woman's work in the Third Church. Year by year more teachers trained in the Marash school were sent out. In 1877 there occurred one of those times of refreshing from the Lord that brought many of the pupils into love and acceptance of Christ. In 1879 Mrs. Coffing, having been to Hadjin, a city of about twenty thousand inhabitants, found that the door of opportunity was wide open; that the people were glad to hear the message which the missionaries brought, and plans were made for the removal of the school from Marash to Hadjin. In 1880 this removal was accomplished, and they were royally welcomed by the people. They at once entered upon the work, which has continued ever since and which has brought such large results from the very beginning. Even in 1881, two out of the twenty-five pupils were Christians at the beginning of the year, but at its close only four of the twenty-five had not given themselves to Christ. In 1883 more than one hundred women and girls were brought to the feet of their Saviour.

Miss Spencer was not strong during those years, and in spite of a rest in Beirut under the care of a physician it was thought best that she return to the United States in 1884, partly that she might care for the mother who had so tenderly cared for her in her childhood. After the death of her mother she became still more an invalid, and for many years she was not able to return to her beloved missionary work in Turkey, but in 1899 when Mrs. Coffing was in the United States, and feared she must return to Hadjin alone, she visited Miss Spencer, and at the earnest solicitation of Mrs. Coffing, Miss Spencer was once more adopted and sent out by the W. B. M. I., she having been adopted by the church in Manistee, Mich.

During her years at home her heart was still loyal to Hadjin and to the missionary work. Even when confined to her room she prepared scrap books, and many things that she felt would be helpful in the school and in the villages round about Hadjin. She also used her skillful pen, and her leaflets "A Vision" and "Increase, Advance" are still doing service in awakening interest. She entered into the work with her old enthusiasm,



though not with her former strength, but we doubt not she has accomplished much. The girls' boarding school, the schools in the city of Hadjin, and the Christian women have all felt the influence of her beautiful, spiritual life.

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## Letter from Mrs. Genevieve Davis Olds

(*Concluded.*)

PERHAPS you will be interested to know a little about the members of our household. There are five schoolgirls living in the Japanese house just back of ours who are supported by Mr. Clark and Miss Gulick, doing a little of the work in the house in return. With them live the Bible women, who spend a good deal of time in house to house visitation and Bible reading, not only in M but in places near here. Our servants both have children, so that we have two babies and several small children to keep things lively about the place. It is hard for people in America to understand why we missionaries need so many servants, but if you could see how little strength most of these women have, and how much longer it takes them to do things than a servant at home, you would see why three or four Japanese women are needed to do the work of one competent domestic at home; the average wages per month of one of these women is three dollars, and they board themselves too. The large garden which supplies the schoolgirls with a good share of their food and from which we have several kinds of potatoes gives work for an old man, a faithful Christian. Another old man, who has been a Bible colporteur for years but is now too feeble to work, lives in one of our back rooms of the Japanese house. He wears foreign clothes, picked up from all sources, and is quite a character; his face fairly shines with happiness. The day's work begins with family prayers in Japanese, right after breakfast, meeting in the Japanese reading room, where all sit on the mats on their feet. Mr. Olds and I are not able to understand much of the Scripture reading or explanation, but still we get a little and we are at least having daily practice in sitting on our feet! The Christian members of the household take turns in leading prayers.

My mornings are taken up with study and looking after the housework. I find that I learn almost as much Japanese from the servants as I do from our teacher, although of a more practical, homely kind. We have a very good teacher, one of the best teachers in the boys' school here. He is not afraid to correct us, as so many teachers here are, and has good ideas of teaching.

I find that my Japanese is coming back to me fast; the Japanese idioms and queer ways of saying things seem natural to me, so that I have quite an advantage over one coming here for the first time. Our main business now is language study, so that I cannot write you of very much direct missionary work. I have general oversight of a Junior C. E. Society for girls, which meets every Saturday afternoon; Shibata San, one of the Bible women, understands Japanese very well and is giving the children a series of Old Testament Bible stories. These little girls have such bright, interesting faces, and it is a delight to work with them. But I long for the time to come when I can teach them myself. Sunday afternoon another older set of girls meet for their C. E. meeting, and this meeting I try to attend regularly. One custom in such meeting seems strange at first. At the opening of the meeting all bow very low, also when the leader finishes her remarks the heads all go down to the floor again; this occurs too after anyone takes part. This is the custom too at morning prayers. I find this bowing difficult to learn; one feels so awkward and ungainly in the presence of these sweet, demure little Japanese ladies with their deep bows and flowery speeches. We have a great many strangers going through the house almost every day, for a foreign house is still a curiosity down here, the only one in all this province. The piano is the special object of interest now, and how often I play to these admiring and curious listeners. Last Sunday, almost before we were through breakfast, a whole school of seventy boys came with their teacher from one of the adjoining towns. They made the rounds of the rooms downstairs, going finally to Mr. Clark's study, where he distributes tracts on Christianity.

We have been most cordially received by the church people here and others. The boys of the Y. M. C. A. gave us a welcome meeting here at our house the week after our arrival, serving tea and cakes themselves. As guests of honor we received an extra portion of cake. I send you the little paper bag in which the cakes were enclosed. Then a little later about forty of the church people met at Miss Gulick's house to welcome us again, when we had quite a pleasant evening, though thoroughly Japanese in style, all sitting on the floor. The welcome speech was made in Japanese, to which Mr. Olds replied in English, using Mr. Clark as interpreter, after which there were Japanese songs, a sword dance and other games.

I wish I had time and space to write you fully of a day's trip to Takanabe, a town about eighteen miles north of us. The occasion of our going was another "welcome meeting" for us, given by the church there. It was a perfect day, and the long ride in the "basha" was very pleasant. We stopped at Takanabe at a hotel to eat some lunch and then went on to the top

of a high hill, up through a beautiful gorge, where ferns covered the banks and great cryptomeria trees made a dense shade. About forty people, including the children, had been waiting for us some time on the top of a hill, where mats and shawls were spread for the meeting. There were speeches and songs, followed by refreshments, tea and "osushi," a dish made of seven ingredients, largely rice, looking more tempting than it proved to be. As a special treat for us we had sliced pineapple, and that was delicious. Later persimmons were passed around very freely. The school children went through a very pretty motion song for us, and did it beautifully. We had a long ride home in the moonlight, but it was a most unique day and one long to be remembered.

Perhaps you will be interested in some characteristic scenes that seemed at first so curious to us, but are fast growing to be commonplace. Wherever one goes in a Japanese town children always crowd the streets; the streets are their only playground, and as the entire street is used by pedestrians there is a mixture of children, pedestrians, jinrikishas, carts, peddlers, carrying vegetables, fish, candy, etc., to say nothing of dogs and chickens. When riding a wheel it makes one a little nervous, for in spite of great care, one is very likely to run into something. Here in this part of the country the women carry wares of all kinds just in baskets suspended from a pole, which they carry on the shoulder. These peddlers come to our back door nearly every day with fruit, eggs, vegetables, etc. Just now the "kaki" (persimmons) are displayed in great numbers on the streets and oranges are beginning to appear. Kaki are exceedingly abundant this year; we can buy ten for one cent! This is the season for chrysanthemums too, and they are most beautiful. We have been to see beautiful varieties at two different homes of wealth. At one place each plant had a great number of separate stalks; each flower was supported by a bamboo prop so arranged as to height as to give the flower the shape of a mound. There were every color and variety, each with its especial name. We took a picture of one especially fine collection of these flowers, and with them stood a little maiden, O Kiku San (Miss Chrysanthemum). In riding along the country roads one sees many interesting things. Mr. Olds and I have our wheels here and take an hour or two each day for riding. The farmers all live together in little villages, while their farms lie in the surrounding country. Some of these villages are very pretty with their green hedges and well kept houses, others look rather unkempt and dirty. It is strange how people who live the beautiful in nature and in art have so little sense of smell; for almost everywhere at the rear of the house one finds the most offensive odors, as there is almost no attention paid to sanitary conditions.

Among the lower classes, especially in the country, one is shocked by the lack of modesty among both women and men. One often finds the family bath tub in some conspicuous spot at the back of the house where men and women bathe with no apparent discomfiture in the presence of passers-by. Some people seem to think that Japan is a wholly civilized country, but a few days in the interior would soon dispel that delusion. One of the most pathetic sights I find is the hopeless look on the faces of the old women especially. Japanese women age much more rapidly than their European

sisters. Most girls marry at sixteen, and one finds almost no unmarried women. The old women with their thin, haggard faces, and almost sightless eyes, crooning some Japanese song to the babies fastened at their backs or sitting crouched down in the sun doing some kind of work or other, make one's heart ache. It is wonderful to see the difference in the expression of the Christians from these heathen women. There is hope and joy and peace written on the faces of the former instead of sorrow or expressionless indifference. Miss Gulick has a monthly meeting for old people, where fifteen or twenty gather, most of them over sixty. They read the Bible, and Miss Gulick explains it, after which come refreshments and a social time. I attended one time and they seemed as happy as children. Miss Gulick had given them for a special treat some dried apple sauce, which they thought most delicious, some of them putting part of it into their paper napkins to carry home to the family.

I have written too much at length, I fear, but there is so much that seems interesting to me in our work and life here that I do not know where to stop. Will you not pray for us and for our work here. We feel that we know so little yet how to work; we need great wisdom and guidance. There are endless opportunities for work, but our strength is limited and we must choose the most important things. It is a great inspiration to think of our home church and its workers, who are sharing with us in the work. May we be worthy of your thoughts and prayers. With sincere wishes for your success in the home work.

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## Hsia Chin (She ah gin)

BY MRS. ARTHUR SMITH

THIS comparatively new place hungered and thirsted for a preacher and a Bible woman of their own. A mother and son quite unknown to us vowed to fast all day every Sunday, and hold this need up before the Lord. At the end of two months Mr. Smith was moved by the One who "seeth in secret" and rewards "openly" to send there Mr. and Mrs. Le. They had been prepared for this work by unusual chastening, threatened loss of eye sight to the preacher, and the death of two of his three children within a few days of each other. They are thirty miles from Pang-chuang, and this was my first visit in four years, so the newcomers were nearly all strangers to me.

Mr. L. hungered and thirsted for a revival. My woman's school would collect all the female church members and hold them accessible for weeks. They sent for a young keeper, who is kept continually traversing the field as an evangelist. He is deeply in love with his Bible, filled with the Spirit, and much used of God. We three worked together for that parish, without a shadow of friction, those weeks. God somehow made me understand, once for all, that if I would trust him, and take my hands quite off, he would guide this school for me, and teach them many things not down in our course.

Mr. L., the young minister in charge, got such a blessing, and seemed to be drawn closer and closer to God day by day. He had been lavish and free; he came to a vivid sense of stewardship. He must live carefully and dress plainly to get his debts paid. He determined to deny himself for Christ. On one day each week he had always had meat dumplings. After this he would eat plain millet cakes, and put the difference in his self-denial box. The work went deeper and deeper day by day, and often the two rooms full sat dissolved in tears. We leaders were as vigorously dealt with and often and often we had to lead the confessing.

One woman had bitterly persecuted her husband, and tried to prevent his coming to keep Sunday. Once, at New Year, she went angrily to his mother's grave to burn incense in his unwilling stead, and she prayed: "O mother, giving birth to this son was wasted labor. He has no filial piety. He is of no use. Oh, strike him dead on his way home from church!" This and many other sins she confessed with flowing tears. After this she meant to help her husband keep Sunday, and would like if he approved to give every tenth bag of their grain to God. One son-in-law said he had been very selfish, he could see, to live off from his mother-in-law so much. As the Spirit lit up heart after heart, it was like an electric light making black shadows. By that dim searchlight concealed envy, jealousy, hatred, evil speaking, reviling and unfilial conduct were revealed with frightful distinctness. I have never seen such meetings in thirty-one years of life in China.

One day a simple-hearted old heathen who "knew not anything" wandered in. He felt the sacred spell. He rose and said: "I want to confess my sin. I ought to have sacrificed to the old Heavenly Grandfather (God) on the fifteenth of the first month, but alas! I delayed and delayed and now it is the third month, and I've not done it yet," and he sat down dissolved in tears, but somehow relieved.

The Lord seems to surround us with that atmosphere. One son prayed much for a deaf old mother and took me to see her though she could not hear me. Before I had time to make a polite salute she burst out with: "O, teacher, mother! I'm so given to reviling." One long, long night I was overwhelmed at my failures as a daughter, and when I spoke of them in the meetings it seemed as if I had opened dams in so many other hearts. How the repellent waters flowed. Daughters-in-law bumped their heads to odious mothers-in-law.

A preacher eight miles away, who had first led them to God, fell into deep and deadly sin. That church drew near to God and wrestled for him through tearful days and would not let the angel go until he had left the blessing for their friend. Later that minister described the dreadful nights of conviction of sin after his evil doing. He was so puzzled to know what had come to him that he should be so moved, until suddenly it flashed on him that it was our prayers. He came to us and confessed his sins.

Then hearts grew large and loving, and their horizon broadened as their faith increased. Will you be surprised to know that these so new to the faith prayed for Plymouth Church, Brooklyn, Beloit Church, Beloit College, and many of the new interests. From that time until now (six months later) the parish has felt that gracious quickening in faithful Sunday

attendance and women eager to study, full of love for their minister and their church. We began our meetings there and in three other places with the glad refrain, which sings on in their hearts still, "Rejoice and be glad; the Lord will do great things."

As you lay this down please ask God to bless the Hsia Chin church, and to use Mr. and Mrs. L.

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Extract from a letter written by Mrs. S. C. Dean, dated Oberlin Cottage, Mahablihar Hills, April 14, 1904.

I FINALLY got my work in such a condition that I felt ustified in coming up here for a few weeks. The sun was dreadfully hot, the plague was getting worse, the air felt dead and lifeless, and the Mohammedans were in a riot among themselves. A dreadful festival too was going on. Our American consul's little girl died with plague, and her parents having to leave the house came into one of our mission houses, and the same night the mother, Mrs. Fee, was attacked. Of course the school in the compound had to be closed, the students in the dormitory sent home to their parents or scattered here and there. As our Sunday school hall was in that compound, all that work had to be changed and the Sunday school was divided and met in four different places. Only few women could go safely in the streets on account of the riotous state of the city, so my Bible women's classes and their work was greatly broken up.

The Bible women work in different parts of the city, and have their regular homes where they visit. Their stories are most interesting. I have had several others in training, some from my sister's widows' home. One of them died suddenly of the plagne three days after my sister left me. All the women had to be sent to segregation camp for two or three weeks after that.

How you would enjoy seeing my dear workers, hear their stories and listen to their fervent prayers! I am sure it would increase your faith and would encourage you as it does me.

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## *Woman's Board of the Interior*

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10 TO MAY 10, 1904

ILLINOIS . . . . .	1,195 20	PENNSYLVANIA . . . . .	6 30
INDIANA . . . . .	79 90	MISCELLANEOUS . . . . .	33 91
IOWA . . . . .	467 46	Receipts for the month . . . . .	\$4,178 60
KANSAS . . . . .	178 09	Previously acknowledged . . . . .	25,031 97
MICHIGAN . . . . .	167 69	Total since October, 1903 . . . . .	\$29,210 57
MINNESOTA . . . . .	528 64	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI . . . . .	136 20	Receipts for the month . . . . .	\$265 00
NEBRASKA . . . . .	112 81	Previously acknowledged . . . . .	276 96
OHIO . . . . .	765 05	Total since October, 1903 . . . . .	\$541 96
OKLAHOMA . . . . .	36 68		
SOUTH DAKOTA . . . . .	66 02		
WISCONSIN . . . . .	216 00		
WYOMING . . . . .	38 65		
MICRONESIA . . . . .	150 00		

MISS FLORA STARR, Ass't Treas.



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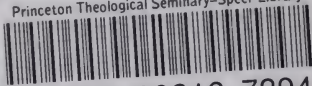


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